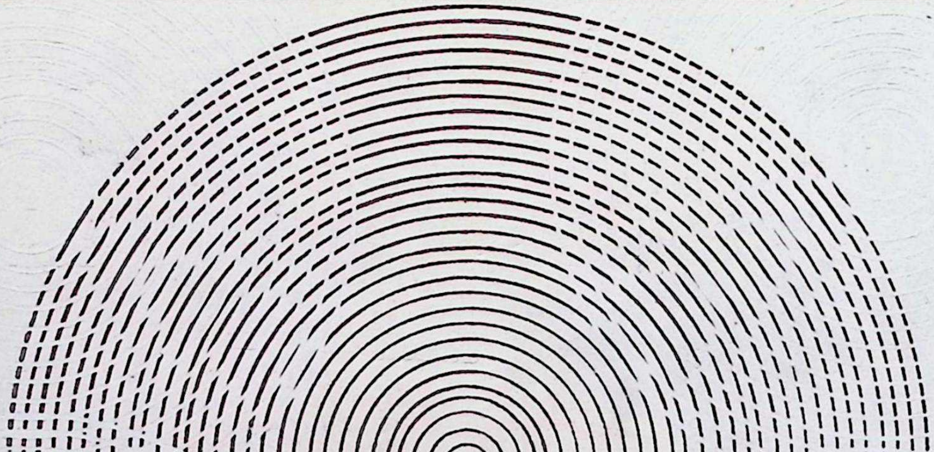
PAŇCADAŚĪ

A CRITICAL STUDY



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Dr. (Mrs.) Shakuntala Punjani

The Pañcadaśī of Śrī Vidyāraṇya is a classic of great celebrity. It occupies a popular and prominent place in the tradition of Advaita Vedānta, due to it clear concepts, dialectical method, lucid and humerous style.

The authorship of Pañcadaśī ; the concept of Creation ; Īśvara and Jīva ; Brahman as Existence, Consciousness and Infinity ; Individual Self ; Māyā and Avidyā ; Knowledge ; Liberation ; Vidyāraṇya and Pañcadaśī ; various commentators and commentaries of Pañcadaśī and the contribution of Vidyāraṇya to Advaita Vedānta form the body of the present work. Vidyāraṇya's deep philosophical insight leaves the mark on the reader through the description of Māyā and Avidyā, Witness consciousness, Ābhāsa-Vāda. The topics like saṁvādi Brahman, threefold Prārabdha, twofold duality created by Īśvara and Jīva, three types of Bliss, the seven stages in the way of knowledge are certain stamps of originality of Vidyāraṇya.

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DR. SHAKUNTALA PUNJANI

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FOREWORD

In the traditional history of Advaita Vedānta, it is a known fact that Maṇḍana Miśra was the original name of Sureśvarācārya before his entering into the order of Sannyāsa. Let us recall that Maṇḍana Miśra was the disciple of Kumarila Bhatt, the Mīmansaka. Accordingly the, traditional scholars opined that all the writings of Maṇḍana Miśra were the writings of Sureśvara. Among the modern indologists, it was J. A. Jacob who, first of all, declared the identity between Maṇḍana Miśra and Sureśvarācārya in his introduction to the Naiṣkarmya-siddhi of Sureśvara. Jacob's opinion was based on the legendary evidence given by Vidyāraṇya in the Śankara-digvijaya. The recent researches, however, do not support this theory of identity. Mahāmahopādhyāya Prof. Kuppu Swami Shastri was the first scholar who challenged the identity between Maṇḍana Miśra and Sureśvara, in his learned introduction to the Brahma Siddhi of Maṇḍana Miśra, an editor of great merit with commentary of Śaṅkhapāni, Madras, 1937. As a matter of fact the ideas, arguments and doctrines of Maṇḍana Miśra, as available in the Brahma-Siddhi are not in accordance with those available in the works of Sureśvarācārya. It is true that both these authors are the followers of Advaitavāda, but there is lot of difference in the concept of Advaita in the works of these. Maṇḍana Miśra propounded Bhāvādvaitavāda in the Siddhi-khaṇda of Brahma–siddhi while Sureśvarācārya refuted Bhāvadvaita-vāda 'in the Bṛhadāraṇyaka-Bhāṣya-Vārtika 'nābhāvaṁṣṭho' 'nyatrāpi niṣedhah kimutāśraye' Not only that much contrary views have been expressed by both of them on 'prapañcābhāva' and 'avidyādhvaṁśa'. Madhusūdana Saraswatī has clearly pointed out in the Advaita-siddh and the Vedānta-kalpa-latikā, the difference of opinion of Maṇḍana Miśra and Sureśvara on the above mentioned concepts. There are several other arguments and texual internal evidences which prove that Maṇḍana Miśra and Sureśvara were two different persons.

We all know that Sureśvarācārya was a very devoted disciple-follower of Śaṅkarācārya and he strongly supported the doctrines of Śaṅkarācārya in all his writings. On the other hand Maṇḍana Miśra has frequently expressed difference of opinion against the views of Śaṅkarācārya. In the history of Advaita Vedānta, we find two main streams arising from the interpretaion of Śaṅkarācārya's writings. Vācaspati Miśra, the author of the famous Bhāmati-commentary was greatly influenced by the distinctive teachings of Maṇḍana Miśra and frequently supported Maṇḍana Miśra's point of views on a number of important Vedāntic issues in the Bhāmati. As a result, a new school of thought developed in the history of Advaita-Vedānta. This school followed the interpretation of Bhāmatī and is known as 'Bhāmatī-Prasthāna'. The second school of thought is known as' 'Vivaraṇa-Prasthāna'. It was Prakāśātma-yati, the author of the Pañcapādikā-vivaraṇa, a commentery on 'Pañcapādikā' of Padmapādācārya, who was greatly influenced by the works of Padmapādācārya and Sureśvarācārya and who gave rise to the second stream of thought, known as 'Vivaraṇa-Prasthāna'. The name Padmapādikā was given to the commentary probably because this commentary of the Śārīrīka-Bhāṣya was divided into five chapters, namely (1) Padaccheda (2) Padārthokti.(3) Vigraha (4) Vākya-yojanā. (5) Ākṣepa-samādhāna. By and by the Pañcapādikā-vivaraṇa became the basic text of Vivarṇa-prasthāna and the following five valuable commentaries were written in the Pañcapādikā-vivaraṇa.

(1) The Ṛju-vivaraṇa of Viṣṇu-Bhāttopādhyāya.
(2) The Vivaraṇa-tātparya-dīpikā of Citsukhācārya.
(3) The Vivaraṇa-bhāva-prakāśikā of Nṛsiṁhāśramācārya.
(4) The Tattva-dīpana of Akhaṇḍānanda.
(5) The Vivaraṇa-prameya-Saṅgraha of Vidyāraṇya.

Vidyāraṇya, the author of the Pañcadaśī, obviously belonged to the Vivaraṇa-Prasthāna stream of Advaita Vedānta. This is evident from his well known work—'The Vivaraṇa-Prameya-Saṁgraha' which is the most valuable work for understanding the Prameya-pakṣa of the Vivaraṇa-Prasthāna. Vidyāraṇya was a prolific writer. He has several valuable works to his credit. Although scholars have questioned the authorship of Vidyāraṇya regarding some of his works, but there is unanimity of opinion on Vidyāraṇya's authorship of the Pañcadaśī and the Vivaraṇa-Prameya-Saṁgraha. Vidyāraṇya was the name assigned to Mādhavācārya after he had enterned into the order of Sannyāsa. He was the disciple of Śaṅkarānanda. In the medieval Sanskrit literature of Advaita-Vedānta Vidyāraṇya occupied a very significant place. He was the pontiff of Śṛṅgerī Maṭha and was the founder of the Vijayanagara kingdom. He remained as a minister and councellor of the three distinguished kings of Vijayanagaram. That is why he was known as 'Karnātaka-Siṁhāsana·sthāpanācārya'. Vidyāraṇya attached utmost importance to the Verbale Testimony and based his interpretation of the basic concepts of Advaita Vedānta on the support of the evidence of Śruti and Smṛti. We come across profuse quotations in the works of Vidyāraṇya from the principal Upaniṣads, Śrīmad Bhagvatgītā, the Yoga-Vāśiṣṭha, Śrimad Bhāgavat Mahāpurāṇa, the Viṣṇu Puarāṇa, the Naiṣkarmya-siddhi, the Khaṇḍana-khaṇḍa-khādya and many other texts which he took in support of his interpretation of the concepts of Advaita-Vedānta along Vivaraṇa-Prasthāna. The Pañcadaśī occupies a very popular as well as prominent place in the tradition of Advaita Vedānta, not only because of its clear concepts but also because of its dialectical method and lucid and humerous style. The doctrines of opponent schools have been faithfully represented and Vidyāraṇya refuted them from the Advaita point of view. The text has been divided into fifteen chapters and hence named Pañcadaśī. The theory Creation and Causality, the Pañcīkaraṇa-prakriyā, the concepts of Īśvara, Jīva and Brahman, the special charecteristics of Saṁvid Brhman and Jīvātman, the difference between Māyā and Avidyā, the means of knowledge and the concepts of the Mokṣa form the core of the present work.

Dr. (Mrs) Shakuntala Punjani has given a critical & faithful account of the Pañcadaśī. 'Pañcadaśī—A Critical Study, has become authentic because she has depended upon the original Sanskrit commentaries namely the Padadīpikā of Rāmakṛṣṇa, the Kāvyākhyā of Acyuta Rai and the Kalyāṇa-Pīyūṣa. She has equally made full use of the standard editions and English translations of Mahamhopadhyaya Hariprasad Shastri and prof. T. M. P. Mahadevan. Both these funtain heads have immensely enriched the study of Mrs. Punjani. I take this opportunity to congratulate Dr. (Mrs) Shakuntala Punjani for this erudite study which will be helpful not only to the non-Sanskritists interested in the understanding of the basic tenets of the Advaita Vedānta but also to all other indologists in general. She should, however, bear this in mind that this is her pioneer doctoral work and not the culmination of scholarship. I hope she will follow her study of the Vedānta Śāstra, specially of the difficult text of both, the Bhāmatī-prasthāna and the Vivaraṇa-Prasthāna. Only then one could foresee her contribution of note. As for this present work she does deserve our heartly appreciation. I recommend this book to the students and scholars of Vedānta-Śāstra,

Delhi
June 24, 1985

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A human being is bound by various limitations and weaknesses. The credit of success in any field cannot be claimed by one singular. This is specially true with regard to the field of learning. The present work is originally the thesis submitted for a Ph. D. degree of the University of Delhi. The research work can be completed only with the help of many persons involved directy or indirectly.

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My thanks are due to all those well wishers who have contributed in one way or the other to the success of this work.

PREFACE

Pañcadaśī is a great manual of Advaita-Vedānta. It holds a unique place among the post-Śaṅkara-Vedāntic-works. It is an expository treatise—an Upadeśa-Śāstra solely intended to instruct the pilgrim of the spiritual path. Vidyāraṇya, the author of the work himself declares at the very outset—

'सुखबोधाय तत्त्वस्य विवेकोऽयं विधीयते'

He has also employed argumentation and dialectics for the understanding of the student.

Pañcadaśī—the book of fifteen chapters known as 'Prakaraṇas' are divided into three quintads—Viveka-Pañcaka; Dīpa-Pañcaka and Ānanda-Pañcaka. It is believed that these quintads signify the three aspects of Reality namely Sat, Cit and Ānanda respectively. The subject matter indicates that this scheme is not strictly followed. The essential doctrines of Vedānta are described in every chapter of the Pañcadaśī. Every Pañcaka appears to be an independent work.

The Pañcadaśī is an authoritative work of Advaita-Vedānta as is evident from the large number of commentaries and translations available on it. The most significant among the Sanskrit-commentaries is Padadīpikā by Paṇḍita Ramakṛṣṇa and the most elaborate one is kavyākhyā by Paṇḍita Achyutarāya. Among the Hindi commentaries Pītāmbara-Bhāṣya by Paṇḍita Pītāmbara is the easiest. The earliest English translation of the Pañcadaśī is by U. N. Roy in 1911 A. D. The scholastic interpretations are by T. M. P. Mahadevan and by Swāmī Kṛṣṇānanda. The writer could find Kṛṣṇānanda Swāmi's exposition namely 'The Philosophy of the Panchadashi' in the series of Divine Life Magazine upto the seventh chapter only. The enquiries from the Śivānanda Āśrama borne no fruits. She is happy that the complete work is now published by the 'Divine Life Society'. The writer has consulted all the sixteen available commentries, translations and expositions. She found all these very inspiring and helpful. It is very heartening that even to this day the new publications of the Pañcadaśī are being introduced. One such gem added is 'Panchadashi' with the commentary of Rāmakṛṣṇa published by Shri Krishnananda Sagar with his own Hindi-Commentary Tattvarañjanī' which is really a great help to the Hindi readers. The writer must not hesitate to admit that the English translation by Swāhānanda was of immense help to her.

It is true that many commentators, translations and exposition on the Pañcadaśī are available; the author of the present work, after going through all these has made an humble attempt to delineate the subject matter properly and analysing it critically. She has discussed the authorship of the Pañcadaśī in detail after examining the historical evidences. Moreover, she has devoted a complete chapter to the appropriateness of the title 'Pañcadaśī' and its subtitles, philosophy of Vidyāraṇya, his indebtedness to Śruti, Smṛti and other works, the personality of Vidyāraṇya as reflected through his works, the commentaries and commentators of the Pañcadaśī, the style and the language of the Pañcadaśī and contribution of Vidyāraṇya to Advaita-Vedānta. In the Appendix a full detail of the refrences from these works is also given.

The authorship of the Pañcadaśī is a disputed subject. Hence the very first chapter is entitled 'Authorship of the Pañcadaśī'. All the evidences from the internal and external sources are collected and analysed. Three main views regarding the authorship of the Pañcadaśī are as follow—

(i) Vidyāraṇya, the author of the Pañcadaśī was known as Mādhavācārya in his Pūrvāśrama in the fourteenth century A. D. (ii) The Pañcadaśī is a joint production of both Vidyāraṇya and Bhāratītīrtha (iii) Pañçadaśī is written by Bhāratītīrtha alone. Out of these three the second view is the most popular.

A short summary of all the works by Vidyāraṇya is also given. Thorough survey of these works reveal that in the absence of evidences many works are fathered upon him. True it is that he is a great scholar and philosopher of his time yet he does not seem to be the genuine author of all these works.

The second chapter deals with the 'Creation' as the enquiry must begin from the gross gradually leading to subtle. The fact is that there is nothing like creation for an Advaitin. The universe with all its mysteries is merely an appearance. But a philosopher cannot stop at this juncture and this 'appearance' is to be explained in its logical sequence. The identity between the macrocosm and microcosm is well established by Vidyāraṇya. The writer has compared Vidyāraṇya's traditional stand on cosmology with those of other schools of philosophy. It is clear through the whole account that the whole cosmos is an expression of Divine.

The phenomena of causation is described by the different theories by the different schools. Vidyāraṇya has discussed Vivartavāda, Pariṇāmavāda and Ārambhavāda.

The title of the third chapter is 'Īśvara and Jīva'. The entire creation is a joint action of Īśvara and Jīva. Īśvara provides the material and the 'Jīva' creates the means of experience. Both Īśvara and Jīva are the creations of Māyā. 'Creation' does not mean to bring into something new, metaphysically it means 'manifestation' and demanifestation. Īśvara is Sarvajña, Jīva is Prājña. The Advaitic view-point is that Īśvara and Jīva though differ from each other yet they are one with Brahman.

The source of creation is Brahman. He is both the material and the efficient cause of the world. Hence the fourth chapter is named 'Brahman'. The stress is given on the reality of the cause. All exists within the existence of Brahman. 'अयमात्मा हि ब्रह्म' But our experience is different one and that is due to Māyā. Brahman is 'Sat', 'Cit' and 'Ānantya' or

'Ānanda.' Existence, Consciousness and Infinity are not the attributes of Brahman but these constitute the threefold essential nature of Brahman. knowledge refers to the general nature of Reality. Its particularization is Bliss. That is the Infinite.

We have an idea of Individual Self from the Universal Self, Brahman. The fifth-chapter is Individual Self. The guiding principle of individual's whole individuality is Self. Vidyāraṇya has embarked upon the gradual progress regarding the 'Self' in all the schools of Indian philosophy including Materialistic, Hiraṇyagarbha, Pāñcarātra and even the Mādhyamikas. He establishes the view of the Vedāntins through the elucidation of the Brahmavallī of the Taittirīya-upaniṣad where Self is gradually divested of five sheaths as the chaff is removed from the Kodrava grain. The Self lumionous Ātman is neither atomic nor medium in size. It is all-pervasive, immutable, unchangeable and eternal witness-consciousness.

The title of the next chapter is Māyā and Avidyā. The world of plurality appears in Reality on account of Māyā. Its nature is inscrutable. Wonder is its garment. Though Anādi it is 'Anant' it is not. When the element of Sattva is pure Prakṛti is known as Māyā and when impure-mixed with rajas and tamas is Avidyā. Avidyā is the limiting adjunct of the Jīva. It is the confusion of considering transmigeration and the world as real and effecting the Supreme-Self. Māyā and Avidyā work through their twofold delusive nature : 'Āvaraṇa' and 'Vikṣepa' There is no doubt regarding the existence of Māyā. Our own empirical state is the evidence for this. Whatever we perceive in our sleep is not seen after waking. In the same way Māyā eclipses our vision of Reality. In short Māyā and Avidyā are the subjective and objective; the collective and the individual principles explained on the plane of duality. Both Māyā and Avidyā are inevitable.

The notion of ignorance (Māyā) automatically implies knowledge. It is the knowledge only that leads to Reality. In the seventh chapter 'Means of knowledge', various gradual steps are suggested for a traveller of a difficult path leading to

Summum-Bonum. The pre-requisites for this pilgrim are e. g. discrimination between the things permanent and transcient; renunciation of the enjoyment of the fruits of actions in this world and hereafter; six treasures of controlling the mind etc. and desisre for spritual-freedom. The journey to the supreme begins with the fourfold means of hearing, reflection, meditation and samādhi. Hearing comprises listening and understanding of the Mahāvākyas. These great sentences firmly propound the unity of Individual-Self and the Universal-Self. These are actually mental excerises which bring forth Realisation. According to Vidyāraṇya, upasanā is also a kind of meditation aud he names this Samvādi-Brahman. It is an indirect approach to enlightenment. Matured state of meditation leads to intense concentration. The meditator becomes one with the Highest. The knowledge attained through these means dispells the darkness of ignorance like the scorching Sun.

The eighth chapter is entitled 'Liberation'. In short freedom from bondage of transmigeration is 'Liberation' or 'Salvation'. It is not a foriegn state to be attained afresh. The Jīva has to realize this through inquiry. Through the weapon of knowledge, Māyā loosens its grip. The various obstacles of the present, past and future obstruct the way of knowledge. These are to be removed through reflection and meditation. When all these impediments are removed, one surely attains Freedom. The accessories of liberation are—absence of desire; knowledge of Reality and withdrawal from action. The concept of Mukti is twofold : Videha-Mukti and Jīvanmukti. The idea of Jīvanmukti is unique. There is no need to wait for death when necessary efforts have been put forth. This concept of 'Liberation in the present life' makes the Advaita-Vedānta—a distinguished system of philosophy. Vidyāraṇya has explained the complete satisfaction of a knower through a commentary on the statement from the Bṛhdāraṇyaka-upaniṣad—

'आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ।।'

The Jīvanmukta experiences unabiding bliss. The author of the Pañcadaśī makes three divisions of Bliss e.g. (1) The Bliss of Brahman (2) The Bliss born of knowledge (3) The Bliss produced by the contact with other objects. Bliss is not only the absence of misery, the negative state. The known does not become Jaḍa. He is involved in the world with all the activities guided by reasoning and detachment. Wonderful are the feelings of a knower. He achieves what was to be achieved. He feels himself blessed as there remains nothing to be performed. He has constant vision of the Self.

The last and the ninth title is 'Vidyāraṇya and Pañcadaśī'. In the beginning, the significance of the title 'Pañcadaśī' is told and the justification of its subtitles is made. The 'Philosophy of Vidyāraṇya' is retold in a nutshell. His original concepts are highlightened. A survey of 'Vidyāraṇya's indebtedness to Śruti, Smṛti and other works is made. The writer of the present work has made an earnest effort to picturise the the personality of Vidyāraṇya as reflected in and through Pañcadaśī. He seems to be a man of knowledge, a practical philosopher, firm in his convictions and an affectionate teacher. The language and the style of the Pañcadaśī is very simple and impressive. The readers are enchanted by the easy and lucid language in a dialectical and humerous style. It is a matter of great credit that Vidyāraṇya explains the deep philosophical ideas with a poet's imagination.

After this the various commentaries; translations and expositions of the Pañcadaśī are described. A brief sketch on the life-history of the commentators and translators is drawn. In the end of the work the contribution of Vidyāraṇya to Advaita-Vedānta is revealed. He is the follower of the Śaṅkara-school of thought belonging to Vivaraṇa-sect. But he has not merely beaten about the bush. His concepts of 'Māyā and Avidyā; Witness-consciousness, Ābhāsa; Saṁvādi-Brahman; threefold Prārabdha, double duality created by Īśvara and Jīva and the threefold Bliss are the products of his own brain. He has also made some of the ideas like guṇas, sheaths, seven stages of the Jīva in the way of knowledge and Jīvanmukti more clear.

In this way Vedānta-system owes much to Vidyāraṇya for the systematized presentation of the Advaitic-principles with various new thoughts and explanations of the existing principles.

ABBREVIATIONS

A.B.O.R. I	Annals of the Bhandārkar Oriental Research Institute.
Ait. Up.	Aitreya Upaniṣad.
Am. B. Up.	Amṛta Bindu Upaniṣad.
Arch.	Archaeological
B.S.	Brahma-Sūtra.
B.S.S.	Brahmasūtra—Śaṅkarabhāṣya.
Bṛh. Up.	Bṛhdāraṇyaka Upaniṣad.
Chh. Up.	Chhāndogya Upaniṣad.
D.D.V.	Dṛg-dṛśya-viveka
E.C.	Epigraphica Carnatica.
E.I.	Epigraphica Indica.
G.K.	Gauḍapāda-Kārikā.
I.A.	Indian Antiquary.
I.H.Q.	Indian Historical Quarterly.
Īśa. Up.	Īśa Upaniṣad.
J.B.Br. R.A.S.	Journal of the Bombay Branch of the Royal Asiatic Society.
J.D, Up.	Jābāladarśan Upaniṣad.
J.M.V.	Jīvan-mukti-viveka.
Kau. Up.	Kauṣītikī Upaniṣad.
Kaiv. Up.	Kaivalya Upaniṣad.
Kena. Up.	Kena Upaniṣad.
Kh.Kh.Kh.	Khaṇḍana-Khaṇḍa-Khādyam.
Mahā. Up.	Mahopaniṣad.
Mait. Up.	Maitrāyaṇī Upaniṣad.
Māṇ. Up.	Māṇḍūkya Upaniṣad.
Muk. Up.	Muktikopaniṣad.
Mun. Up.	Muṇḍaka Upaniṣad.
N.S.	Naiṣkarmya Siddhi.
N.S.	Nyāya-Sūtra.
N.U.T.	Nṛsimha-uttara-tāpanīya Upaniṣad.

N.V.B.	Nyāya-Vaiśeṣika-Bhāṣya.
P. Up.	Paiṅgala Upaniṣad.
Pr. Up.	Praśna Upaniṣad,
Pañ.	Pañcadaśī.
Ṛg. S.B.	Ṛgveda-saṁhitā Bhāṣya.
S.B.	Śatapatha Brāhmaṇa.
S.D.S.	Sarvadarśanasaṅgraha.
S.K.	Sāṅkhya Kārikā.
S.L.S.	Siddhāntaleśasaṅgraha.
S.P.B.	Sāṅkhya-Pravacana-Bhāṣya.
S. Śā.	Saṅkṣepa-Śārīrika.
S.S.	Sāṅkhya-Sūtra,
Sveta.	Śvetāśvatara Upaniṣad.
S.V.S.S.S.	Sarvavedāntasiddhāntasārasaṅgraha
Taitt. Up.	Taittirīya Upaniṣad.
U.S.	Upadeśa-Sāhastrī.
V.C.	Viveka-Cūḍāmaṇi.
V.P.B.	Vedānta-Paribhāṣā.
V.P.S.	Vivaraṇaprameysaṅgraha.
V.S.	Vedāntasāra.
Y.B.	Yoga Bhāṣya.
Y.S.	Yoga Sūtra.
Y.V.	Yoga-Vāsiṣṭha.

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CHAPTER I

AUTHORSHIP OF THE PAÑCADAŚĪ

Pañcadaśī is a great manual of Advaita-Vedānta. It holds unique place in post-Śaṅkara-Vedānta. The authorship of this work is a moot point. This is universally true of all the Sanskrit works. We cannot hold Vidyāraṇya responsible for this lapse. It is the general tendency of the Sanskrit writers to refrain from disclosing their identity. Thus it was the work and not their fame which mattered them most.

There are a number of views regarding the authorship of the Pañcadasī. The first view is mainatined that Vidyāraṇya the author of the Pañcadasī was known as Mādhavācārya in his Pūrvāśrama. The second view exepresses that the Pañcadasī is a joint production of both Vidyāraṇya and Bhāratītīrtha. The third view is that the Pañcadasī is written by Bhāratītīrtha alone.

Out of these three views the second one is the most popular. There is sufficient scope for this kind of assumption. Rāmakṛṣṇa, the commentator of the Pañcadasī in the introductory and in the concluding portions of every chapter pays homage to both Bhāratītīrtha and Vidyāraṇya.[1] In the seventh Chapter this scheme undergoes a change. Here, the commentator refers possiblity only to Bhāratītīrtha.[1] On this analogy it is surmised that the first six chapters were written by Vidyāraṇya, the remaining nine by Bhāratītīrtha. This view is also reflected in the observations of Achyuta Rāya.[2] There is some truth in this assumption. A disciple always pays homage to his preceptor and not vice-versa. In the Pañcadasī, a homage is paid to Śaṅkarānanda, the disciple of Bhāratītīrtha.[3] Niśchaladāsa, the author of Vṛttiprabhākara opines that the first ten chapters are composed by Vidyāraṇya and later five by Bhāratītīrtha. No evidence is given for this proposition by him.

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[1] Rāmakṛṣṇa—commentary on Pañcadaśī.

नत्वा श्री भारतीतीर्थविद्यारण्यमुनीश्वरौ इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीभारतीतीर्थविद्यारण्यमुनिकृतपञ्चदश्याम्........

The third view is based upon an evidence from the Siddhānta-leśa-Saṅgraha. Here Appaya Dīxita cites the passage from the Pañcadaśī and attributes those to Bhāratītīrtha.[4] Achyuta Kṛṣṇānanda Tīrtha considers Vidyāraṇya as the author.[5]

There are other sources which refer to the name of Vidyāraṇya. We find more than one Vidyāraṇya referred in the list of the 'Guruparaṅparā' of the Śṛngerī-Maṭha. They lived in A. D. 1515.[6] One Swāmī Vidyāraṇya was the guru of a Swāmī of Kuḍālī-Maṭha in S' 1591.[7] Hence the problem of the authorship of the Pañcadaśī becomes more complicated.

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1. Ramakṛṣna-commentary on Pañcadaśī- p. 188.
   तृप्तिदीपाख्यं प्रकरणभारममाणः श्रीभारतीर्थ-गुरुस्तस्य—
2. Achyuty Rāya-commentator on Pañcadaśī-Int p. 3
   श्रीविद्यारण्यकृताः पञ्चविवेकाः सचित्रदीपाः स्यु. । शिष्टं तु समुपदिष्टं श्रीमद्भिः भारतीतीर्थैः ।
3. Pañ. 1.1.
   नमः श्रीशंकरानन्दगुरुपादाम्बुजन्मने
4. Dīxita Appaya—S. L. S.—p. 23 and 93
5. Tīrtha Achyuta Kṛṣṇānanda—commentary on Pañcadaśī p. 78
6. Mysore Arch. Report—1916—p. 18
7. E. C. VIII—Śṛnga p. 81

Presuming that the Pañcadaśī is written by Vidyāraṇya then we have to discuss the identity of Vidyāraṇya and Mādhavācārya. First we take the internal evidence. Unfortunately, our source book is silent upon the issue of the authorship. We can infer a little from Tātparya-Dīpikā, one of the commentaries of the Pañcadaśī. In this Rāmakṛṣṇa mentions Vidyāraṇya and Bhāratītīrtha together. Bhāratītīrtha was the preceptor of Mādhavācārya. Thus the juxtaposition of both names may be taken to strengthen the identity of Vidyāraṇya and Mādhavācārya.

There are so many external evidences in this regard. In a copper plate grant dated 1386 A. D. a grant of land is recorded to have been made by Harihara II in the presence of Paramahaṅsa Parivrājakācārya Vidyāraṇya.[1] The grant was awarded to Nārāyaṇa Vājapeyin, Narahari Somayājī and Paṇdārī Dīxit. the promoters of the commentary on the four vedas. It is argued that Mādhavācārya had a great deal to do with the completion of the commentaries on the vedas. The presence of Vidyāraṇya is very significant. If he had been a different person altogether there would have been no necessity to give the grant in his presence. Thus the inscription makes clear that Mādhavācārya was a sannyāsin under the name of Vidyāraṇya in 1386 A. D.[2] A strong criticism is raised against this inscriptional evidence. In the first instance, the date of this grant is incorrect as the tithi quoted falls on Thursday (June 28, 1386 A. D.) not on Tuesday as stated in the grant. In another copper-plate grant of 1386 A. D. Vidyāraṇya is said to have died ou May 26th of that year i. e. previous to the donation of the grant.[3] Inspite of all these irregularities the inscription is strong enough to raise the doubt about the identity of the two.

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1. Mysore Arch. Report—1908—p. 14
2. I. A. 1916 p. 19.
3. Mysore Arch. report 1916, p. 59

There are some other inscriptions which support the above theory. For instance an inscription dated 1380 A. D. records another grant to Narahari- Vājapeyī, one of the above mentioned three scholars.[1] In another inscription dated 1416 A.D., a grant is recorded to be made to Vidyābhaṭṭa, son of Paṇḍārī Dīxit mentioned above.[2] The inscription dated 1378 A. D. tells us that Vidyāraṇya was a sannyāsin and the grant recorded was made by the order of Vidyāraṇya.[3]

In Tithi-Pradīpikā, the author Narasihmasūri tells us in the introductory verses that Kālanirṇaya has been written by Vidyāraṇya. This Kālanirṇaya is one of the earlier works of Vidyāraṇya. Thus the identity of the two is established.[4] Raṅganātha in his Vyāsasūtravṛtti says that his work is based on Vidyāraṇya's verses. This is clear reference to Mādhavācārya's Vaiyāsikanyāyamālā.[5] Ahobāla Paṇḍita,[6] the author of the 'large grammer' of Sanskrit in Telgu language mentions Mādhavācārya's 'Dhāturvṛtti' as the work of Vidyāraṇya.[7] Liṅganna and Rāmakṛṣṇa, the authors of Kelādanṛpavijaya and Bhuvanapradīpikā respectively, of 1808 A. D, write that Mādhavācārya became a sannyāsin under the name of Vidyāraṇya.[8] In the Telgu work Vidyāraṇyacaritarāmu by Avadhānī, Vidyāraṇya is described as Mādhavabhaṭṭa before he became an ascetic in

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1. E. C. VI Śṛṅgerī—23
2. ibid. coppe—30
3. ibid.
4. I. A.—1916 pp. 17-18 & Upādhyāya Baladeva—Śaṅkarācārya p. 199

   विद्यारण्य यतीन्द्राद्यैर्निर्णीता कालनिर्णयः ।

5. I. H. Q.—p. 89-90

   विद्यारण्यकृतैः श्लोकनृसिहः श्रमसूक्तिभिः ।
   सदृब्धा व्याससूत्राणां वृत्तिमण्यानुसारिणी ॥

6. Ahobāla Paṇḍita is said to be Mādhavācārya's sister's son.
7. I. A. 1916 p. 18
8. Upādhyāya Baladeva, Śaṅkarācārya p. 200

S' 1244 and as having composed the works, the Parāśaramādhavīya, Kālamādhavīya etc.,[1] Brahmānanda in his Gauḍabrahmānadīya quotes from the Dhyānadīpa Prakaraṇa of the Pañcadaśī.[2] He mentioned Vidyāraṇya as its author. In the Viṭṭhaleśīya, the verse is stated to be that of Mādhavācārya.[3] Thus the identity of two is clear. During the reign of Harihara II, Chaṇḍicārya composed Prayogaratnamāḷā. He calls Vidyāraṇya 'Vedārthaviśadīkṛta' in the beginning of his work.[4] This title is related to Mādhavācārya. Thus the identity of the two becomes more emphetic. The more important fact is that the author of Prayogaratnamāḷā was more or less contemporary of Vidyāraṇya. In a series of articles in 'Śrī Vidyāraṇya Śrī Charaṇah' in Tamil by S. R. Kṛṣṇamūrti Shāstrī, the identity of Vidyāraṇya and Mādhavācārya is well established.[5]

There is however one drawback in taking these works as evidences for the identification of Vidyāraṇya and Mādhavācārya. Amidst these works except for Prayogaratnamāḷā, all the rest are later works. Dr. Mahādevan, therefore strongly feels when Brahmānanda mentions Vidyāraṇya he must be referring to Bhāratītīrtha Vidyāraṇya.[6]

Now automatically comes the assumption of the identity of Vidyāraṇya and Bhāratītīrtha. This argument is supported on the basis of the colophon to one of the manuscripts availa-

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1. Rao. R. Rama, Origin of Mādhava-Vidyāraṇya Theory. I. H. Q. Vol. VII, 1931. p. 82
2, Upādhyāya Baladeva, Śaṅkarācārya p. 200
   विद्यारण्यो अग्रगण्यो........
3. Upādhyāya Baldeva-Śaṅkarācārya. p. 200.
   माधवाचार्याणां सम्मतमाह
4. ibid.
5. ibid.—p. 201.
6. Mahādevan T. M. P. An Interpretative Exposition of The Pañcadaśī. p, XVII

ble in the Tanjore Palace Library. It mentions Bhāratītīrtha-Vidyāraṇya together which shows that Vidyāraṇya was an appelation of Bhāratītīrtha.[1] The name Bhārtītīrtha-Vidyāraṇya is also found in a manuscript copied by Late Poligam Shastri from a printed edition of Dṛg-Dṛṣya-Viveka.[2] The name also occurs in a manuscript of the work Puruṣārtha Prabodha by Brahmānanda Bhāratī.[3] But Vidyāraṇya and Bhāratītīrtha are never found together as denoting a single individual. Further, 'Tīrtha' and 'Āraṇya' are distinct sannyāsin-epithets. Thus the identity of Bhāratītīrtha and Vidyāraṇya cannot be claimed.

There are some later works which mention either Mādhava or Vidyāraṇya but they do not give a hint of their identity. 'Nirṇaya Sindhu' of Kamalākarabhaṭṭa (1612 A. D.) and the Tithi-Nirṇaya of Rāghavendrācyarā (1624 A. D. to 1671 A.D.) mention him as Mādhavācārya Puṇyaślokamañjarī, a narrative giving a brief account of the succession of the swāmins of Kānchī-Maṭha by Sarvajñāna Sadāśivabodha speaks of Yati Vidyātīrtha but not of Vidyāraṇya. The encyclopediac work Śivatattvaratnākara composed in 1708 A.D. merely gives the traditional story of Vidyāraṇya and the part he palyed in helping Harihara I to the throne of Vijayanagara. The work is silent about Mādhavācārya.[1]

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[1] Descriptive catalogue Vol. XII No. 7067

इति श्रीमत्परमहंसपरिव्राजकाचार्यं श्रीमद्भारतीतीर्थं-विद्यारण्यमुनिवर्यं-विरचितं विवरणप्रमेयसंग्रहे चतुर्थंसूत्रे द्वितीयवर्णकं समाप्तम् ।

[2] ibid.

इति श्रीमत्परमहंसपरिव्राजकाचार्यंश्रीमद्भारतीतीर्थंविद्यारण्यमुनिवर्यंविरचित: दृग्दृश्यविवेक: सम्पूर्ण: ।

[3] Manuscript of Govt. oriental manuscript library, Madras. M. S. No. R. B. 309.

इतिश्रीविद्यारण्यसंज्ञानै: श्रीभारतीतीर्थंदेशिकै:—

Some critics discard the identity theory of Vidyāraṇya and Mādhavācārya assuming that they both had different preceptors. In the Pañcadaśī, he praises Śaṅkarānanda while in the Jīvanamuktiviveka, he acknowledges Vidyātīrtha as his preceptor, But this is not a serious argument. Others reject the identity of Vidyāraṇya and Mādhava arguing that in the works of Madhavācārya, King Bukka is referred to as the patron and no mention is made either to Harihara I or Harihara II. And the inscriptions of Vidyāraṇya are all of the reign of Harihara II.[2] Moreover the tradition speaks of Vidyāraṇya as having set up Harihara I on the throne. These arguments prove baseless as in the end of the Pañcadaśī and in some editions of Jaimininyāyamāḷāvistara there is a verse praising Harihara II.[3]

The scholars like R. Rama Rao and Narasimhāchārya doubt the identity of Vidyāraṇya and Mādhavācārya by saying, "How could he be identified with Mādhava who was a sannyāsin and could not as such worship fire or harm animal-life and who was the pontiff of Śṛngerī Maṭha". "It is unthinkable that Vidyāraṇya, a sannyāsin and a writer on the Dharma-Śāstra could ever have exchanged the mendicant's life for the sword".[4] This opinion does not seem correct. A person foreign to Indian Culture may doubt the minister becoming a sannyāsin but not a man familiar to it. In ancient times life-span was divided into four Āśramas and the people followed these one after the other. The answer to the second argument is that our history is full of examples of being the warriors, ministers and sannyāsins at the same time. Paraśurāma,

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1, Catalogus Catalogorum p. 2 & 64.
E. C. VI coppe 19 & 30 of 1377-78.

2. Śṛṅgerī Kādita of 1380 and copper plate grants of 1384 & 1386 A. D.

3, I.H.Q. Vol. XLV—Vidyāraṇya and Mādhavāchārya p. 712.

4. Rao. R. Rama I-Q.-1916
Naṛaṣimhachaṛa-ibiḍ,

Droṇācārya and Cāṇakya were equally unsurpassable in their great valour, political ability and good administration. This can also be possible in the case of Vidyāraṇya.

The personality of 'Mādhavācārya' is being identified with Vidyāraṇya requires our full attention and enquiry. If we mention Mādhava irrespective of his identity with Vidyāraṇya then the three Mādhavas occur to our mind. All the three flourished in the fourteenth century and at the same time they were connected with Vijayanagara empire.

First we discuss Mādhavamantrin. He was the minister of the king Bukka I. The inscription of 1386 A. D. tells us that he was the son of Brāhmin Cāvuṇda and Mācāmbikā of Angirasa Gotra, He was known as 'Upaniṣanmārgapratiṣṭhāguru'. His teacher's name was Kāśivilāsa.[1] He was pure Śaiva. Another inscription dated 1384 A. D. registers a grant made by Mādhava while on his death bed. From this we also learn that he became the ruler of Banavāse by the order of Harihara II. The epithet 'Bhuvanaikavīra' was applied to him.[2] A palm leaf manuscript which registers a grant to Maṭha by Mādhavamantrin in Śaka 819.[3] The manuscript has likewise Śaka 816 as the date of the construction of a dam across Cāvery near Tālkaḍa.[4] Some argue that Mādhvācārya and Mādhavamantrin were identical and Śaka 816 and 819 are the 'pious mistakes' for Śaka 1296 and 1299 corresponding to A.D. 1375 and 1378. But this is not wise to conclude as the names of their parents, gotra and preceptors are different. This fact becomes more clear from the copper plate grant in Goa interpreted by Bhau-Dājī. Moreover, the dates of their deaths also differ.[1]

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[1] E. C. VII. Shikārapur. 281—p. 256
I. H. Q. Vol. VII. p. 83, I. A. Vol. XV 1916. p. 4

[2] I. A. Vol. XV. 1916. p. 4

[3] E. C. III—Trumakenda Narasipura. 47

[4] I. A. 1916, p. 17

The other Mādhava was the son of Sāyaṇa. The name Mādhava is the corrupt form of Māyaṇa. He was skillful in writing prose.[2] Some scholars accept him as the author of 'Sarvadarśanasaṅgraha' and 'Alaṅkāra-Sudhānidhi'. Nothing more is known about this Mādhava. The authors of Vidyāmādhavīya and Mādhavanidāna are also identified with Mādhavācārya.[3]

Though the above details are insufficient for reaching any conclusion yet it can be safely admitted that more than one Mādhava flourished in the same period.

Mādhavācārya's parents' names were Māyaṇa and Śrīmatī. His Sūtra was Bodhāyana and gotra Bhāradwāja. Sāyaṇa and Bhoganātha were his two brothers.[4]

From the works of Mādhava and Sāyaṇa it is evident that Sāyaṇa was the famous commentator of the four Vedas. He was the minister of king Kampaṇa. He also administered the kingdom as regent during the minority of Sangama II.[5] He was the minister to many kings. In his commentaries on the Vedas he styles himself as the minister of Bukka I. In his 'Subhāṣita Sudhānidhi' he calls himself the minister of Kampaṇa-rāja. In his other works like 'Prāyaśchitasudhānidhi' he is told to be the minister of Saṅgama II.[1] In his commentaries on the Śatapatha, Taittirīya and Yajurveda Brāhamaṇa he calls himself the minister of Harihara II,[2] He also wrote commentaries on 'Puruṣārtha Sudhānidhi' and 'Āyurveda-Sudhānidhi. Various inscriptions speak about Sāyaṇa.[3] He had three sons namely Kampaṇa, Māyaṇa and Śingana,[4] He was blessed having two teachers namely Viṣṇusarvajñāna and Kriyāśakti.[5]

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[1] J, B. Br, R.A.S. IX. 228 & E.C. VIII. soral. 37

मंत्री महानजनि माधवनामधेयः ।
क्रियाशक्तिर्गुरूभार्गवस्येव शंकरः ।।

[2] I.A. 1916. p. 16

मायणगद्यपद्यरचना पाण्डित्युन्मुद्रय—

[3] ibid.

[4] Parāśaramādhavīya (Int.)

श्रीमती जननी यस्य सुकीर्तिमायणः पिता । सायणो भोगनाथश्च मनोबुद्धीसहोदरौ । बोधायनं यस्य सूत्रं, शाखा यस्य च याजुषी भारद्वाजं—

[5] ibid.

संगमनरेन्द्रत्वय्यकृतास्यपरिग्रहे—सायणसचिवायत्तं संगमराजस्य पश्य राज्यमिदम् ।

Bhognātha was the younger brother of Mādhava. It is believed that he embraced Sannyāsa at an early age. Some scholars infer the identity of Bhoganātha and Bhāratītīrtha. In the Britraguntra grant he is stated to be a 'narma-sachiva' of Sangama II. He was a great poet. He is considered to be the composer of Bitra-guntra grant.[6] His works are not available. He was the author of several works is evident as Sāyaṇa quotes from his works in Alaṅkāra Sudhānidhi. These works are Rāmollāsa, Tripuravijaya, Udāharaṇamālā, Mahāgaṇapati-

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1. I. A. Vol. 45. p. 2
   (i) बुक्कभूपालसाम्राज्यधुरंधरेण सायणेन
   (ii) श्रीकपराजमहाप्रधान—सायणाचार्यविरचिते सुभाषितसुधानिधौ
   (iii) तस्य संगमस्य मंत्रशिरोरत्नमस्तिमायणसायण: ।
2. S.B. Introduction. p. 1
   वागीशाद्या: सुमनस:—वीर: श्रीहरिहर: क्षमाधीश:
3. (i) E.C. V Chaumarāypatin Taluka. 256
   (ii) E.C. IX. oavanegre. 34
   (iii) Mysore. Arch. report. 1915. p. 57.
4. I. A. 1916. p. 23
5. ibid.
6. E. I. Vol. VIII. 23.

Sattva, Śṛngāramañjarī and Gaurīnātha-Śataka.[1]

Mādhavācārya appears to have had a sister named Śiṅgalā whose son Lakṣamaṇa was a minister of Vijayanagara King Devarāya.[2]

Tradition embodied in works like Rājakālanirṇaya and Rāyavācaka attributes the construction of Vijayanagara to sage Vidyārayṇa. A few inscriptions of Tūlava-period delcare that the city was built by Harihara I and was named after the name of Vidyāraṇya Śrīpāda. One such inscription is of 1538 A. D.[3] The inscription of 1559 A. D. says that Harihara built Vidyānagara after the name of Vidyāranya.[4] The earliest record that gives Vidyāraṇya, the credit for the establishment of Vijayanagara empire is a copper plate of Śṛngerī of seventh September, 1652. A. D. in the reign of Kelāḍī chief Śivappā Nāyaka.[5] The earliest record on the stone that connects him with the capital Vijayanagara is Gūntamura of the reign of Achyutarāya which refers to him as the king seated on the throne in Vijayanagara built by Harihara in Vidyāraṇya's name.

Among the Vijayanagara inscriptions two copper-plate inscriptions of Harihara II have been procured and the other is from Tonḍavādi Gundupet-Tāluk. The former is in Kannada dated 1386 A.D. having only four introductory verses being in Sanskrit. The third verse says that Harihara was the son of Bukka, who was the worshipper of the lotus feet of Vidyātīrtha. The fourth one tells us that Harihara converted the Kali into Kṛta-yuga. Then the inscriptions proceed to tell about

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1. I. A. vol. XLV-1916—p. 2
2. Arch. survey of India 1907-8—p. 245
3. E. C. XI. id. 45.
4. ibid. car. XI. id. 54-also found iu Ramanayaya N. Venkata's 'Origin of the City of Vijayanagara' p. 51
5. ibid. VI. Sr. 13

the grant made to three scholars,[1] Unfortunately the inscription is incomplete.

From the two copper-plate grants both dated 1336 A. D. (the celeberated year in which Vijayanagara was founded) we gather that Harihara I went out hunting in the forest on the southern bank of Tuṅgabhadrā, where he saw a hound and a hare together inspite of their natural enemity. Then he met Vidyāraṇya on whose advise he founded a city called Vidyānagara. These inscriptions are not original and the formation of the letters is quite modern. Nuniz also narrates the same story namely the building of the city by Deoras after the name Vidyāraṇya. This also belongs nearly to the same period e. g. 1335-77 A.D. There are many other inscriptions which associate the name of Vidyāraṇya with the building of Vijayanagara. One is dated 1154 A. D., the other is of 1652 A.D.[2] in Śṛngerī Jāgīra.[3] In the inscription dated 1353 A. D. the city is called Kurukṣetra-Vidyānagarī. Later on Vidyānagara was renamed Vijayanagara. The dates collected from the inscriptions are irregular and some inscriptions are of later date yet it seems natural that Harihara I and Bukka I built the city on the advice of their preceptor Vidyāraṇya and named the city after him. It is evident from the inscripticns that Vidyāraṇya had some share direct or indirect in building the city of Vijayanagara. The city was also known as Vidyānagara almost from the very beginning,[4]

According to other traditions Vidyāraṇya was a poor man. Once disappointed by the poverty he performed the severe penances to please his family goddess Bhuvaneśvarī in Hāmpī.[5]

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1. Mysore. Arch. repert. 1912-13.
2. E.C. VIII. Sh. 79. : also found in Heros's-Beginning of
3. ibid. VI. Sg. 79 : Vijayanagara History pp. 11-12.
4. Ramanayya. N. Venkat. 'Vijayanagara Origin of the city and Empire—pp. 51-52.
5. I. H. Q. Vol. VII. pp. 79-80.

Through her grace he could render help in the building of Vijayanagara city.[1]

Achyutarāya, the commentator of the Pañcadaśī enjoins Mādhavācārya to Vijayanagara kings.[2] It is believed that Vidyāraṇya, with the merit of severe penances showered gold in Vijayanagara. It is said in Parāśaramādhavīya that Mādhavācārya was the kulaguru as the minister of king Bukka like Aṅgirasa to Indra, Sumati to Nala and so on.[3] Once King Bukka I desired that Vidyāraṇya (when he was in Vārāṇasī about 1356 A.D) should return to Vijayanagara. First he secured a Śrīmukha from his senior Śrīpada Vidyatīrtha of Śṛngerī commanding Vidyāraṇya to do so. This shows the fascination and respect of the Vijayanagara kings for Vidyāraṇya.[4]

There are some who do not agree with this view. They argue that the name of the city 'Vidyānagara' shows that the ascetic concerned with the name and the foundation of the city should be Vidyātīrtha not Vidyāraṇya. But this is merely a hypothesis in the absense of substantial evideuces.

Vidyāraṇya was lucky enough to have more than one teacher as is evident from his own works. In the introduction of his commentary in Parāśarasmṛti he names three of his

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1. On the basis of 'Apte Vinayāka Ganesa's-Int. to Śrīmat-Śaṅkara Digvijaya of Vidyāraṇya.
2. Achyutarāya-commentary on Pañcadaśī p. 2.
   श्रीबुक्कराजइति धिक्कृतशत्रुरेष तामध्यतिष्ठदद्य मध्यमलोकपालः । तस्याज्ञया माधवमंत्रिवर्यः प्राशाज्जयन्तीपुरराज्यसमृद्धम् ।
3. Parāśaramādhavīya Int. to Vyavahāra Kāṇda.
   प्रन्यग्दृष्टिरुन्धन्ती सहचरो रामस्य पुण्यात्मनी । यद्वत्तस्य विभोरभूत्कुलगुरुर्मन्त्री तथा माधवः ॥
4. Mysore Arch. report. 1916—p. 56 & Ramanayya. N. Venkata's Vijayanagara—Origin of the City and Empire pp. 54-55

preceptors together.[1] These are viz. Bharatītīrtha, Vidyātīrtha and Śrī Kāntha or Śaṅkarānanda.

It is evident from a verse of 'Anubhūtiprakāśa' that Mādhava looked upon Vidyātīrtha as his chief preceptor.[2] His former name was 'Sarvajñāna Viṣṇu'. He gave the new life to the tradition of Śṛṅgerī-pītha. After the ninth successor of Sureśaverācārya, the 'pīthādhīṣa-paramparā' was disrupted for 800 years. He remained the head of the Maṭha for seventy three years. After renouncing the office he performed penances in the Himālayas. He left his mortal body on Riktāśa Samvat-Māgha-Śukla-pratipad corresponding to 1385 A. D.[3] Rudrabhāṣya alone is available book by the author. From the colophon it is evident that he was the desciple of Paramātmatīrtha.[4] vidyātīrtha had a credit of being not only the preceptor of Vidyāraṇya but of the similar great personalites like Bhāratītīrtha, Sāyaṇa and Bhognātha. King Bukka I is said to become the 'sole lord of the earth by the grace of Vidyātīrtha'.[5] He must have some hand in the promotion of Vedic commentaries since he is highly praised in the opening

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1. (i) E. C. X Mulbugal II : also found in I.A. vol. 45,1916 pp. 2-3. (ii) ibid. VI Śṛngerī—22
2. I. A. 1916 p. 3

   सोऽहं प्राप्य विवेकतीर्थे पदवीमाम्नायतीर्थे परं मज्जनसज्जनतीर्थसगिनि पुनः सद्भक्तितीर्थे पराम् । लब्धमाकलयन् प्रभावलहरीं श्रीभारतीतीर्थतो विद्यातीर्थमुपाश्रयन् हृदि भजे श्रीकण्ठमव्याहतम् ।
3. I. H. Q. 1931. vol. VII pp. 83-84
4. I. A. 1916, p. 3

   इति श्रीमत्मपरमहंसपरिव्राजकाचार्यपरमात्मतीर्थशिष्यविद्यातीर्थविरचित-रुद्रप्रश्नाभाष्यं समाप्तम् ।।
5. ibid. pp. 2-3

   विद्यातीर्थमुनेः कृपाबुधिशशीभोगावतारोऽभवत् ।।

stanzas.[1] Vidyāraṇya admits that he had written Vivaraṇaprameyasaṅgraha to propitiate Vidyātīrtha.[2] He also set up an image of Vidyātīrtha under the name Vidyāśaṅkara at Śṛṅgerī. Two inscriptiona of A. D. 1389 and 1392 respectively ragister grants for the worship of his image.[3]

Bhāratītīrtha is more important to be discussed because of his being considered as the author of the portion of the Pañcadaśī. He was also known as Advaita Brahmānanda and he had good relations with King Bukka I. The inscription of 1386 A. D. records, 'The swan Bukka supports happily near the lotus Bhāratītīrtha which having sprung from Vidyātīrtha possesses the fragrance of joy from a knowledge of Non-dualism and expanded by the rays of Vidyāraṇya'.[4] He is said to be the establisher of Advaita-Vedānta. Another inscription of the same date (1368 A. D.) states that his discourses are like the uninterupted flow of the Ganges from the slopes of Himālayas.[5] He was the head of the Śṛṅgerīmaṭha sometimes before 1378 A. D. According to the records of this maṭha, Bharatītīrtha attained the supreme status of knowledge of Brahman in Vikram-Samvat, 1437 corresponding to 1380 A. D.[6]

The third guru of Vidyāraṇya was Śaṅkarānanda who initiated Vidyāraṇya into sannyāsa. In the beginning of the

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1. Ṛgveda—commentary by Sāyaṇa.
   यस्य निश्वसितं वेद यो वेदेभ्योऽखिलं जगत् । निर्ममे तमहं वन्दे विद्यातीर्थमहेश्वरम् ॥
2. V. P. S.—concluding verse.
   यद्विद्यातीर्थगुरवे शुश्रूषाऽन्या न रोचते तस्मात् अस्त्वेषा भवितयुता श्रीविद्यातीर्थपादयोः सेवा ।
3. I. A. 1916. p. 3
4. Mahādevan T. M. P.—The Philosophy of Advaita p. 8
5. ibid.
6. I. A. 1916 p. 3

Vivaraṇaprameya-saṅgraha and the Pañcadaśī, Śaṅkarānanda is quoted with great respect.[1] His birth place was Madhyārjuna. He was the son of Bālachandra and his former name was Maheśa. He met with Vidyāraṇya while working for the establishment of Vedānta. A commentary on Bhagvata-Gītā is ascribed to him. He has also written the Dīpikās upon the upaniṣads eg. Īśa, Kena, Praśna and Bṛhdāraṇyaka. He has also discussed the upaniṣads in Ātma-Purāṇa. He has also written an excellent commentary on the Kaushitakīupaniṣada.[2] He was the pontiff of the Maṭha for thirty two years. He left for his heavenly abode in Durmukha Saṁvat Vaishakha Shukla Pratipada.

The other preceptors mentioned in the works of Mādhavācārya—Vidyāraṇya are Śrī-Kānthānātha and Sarvajñaviṣṇu. Śrī Kāṅthānātha is evidently identified with Śri-Kāṅtha mentioned as the guru of Sāyaṇa in the conjeeveram inscription.

There may be doubts about the identity of Mādhava and Vidyāraṇya but it is definite that Vidyāraṇya was the pontiff of Śriṅgerī-maṭha for many years. According to some Vidyāraṇya embraced sannyāsa after the year 1391 A. D. as is inferred from the epigraphical evidences.[3] But another inscription dated 1377 A. D. also mentions Vidyāraṇya as a sannyāsin.[4] Even the records of Śṛṅgerī maṭha like Guruvaṁśa do not show the exact dates of his pontiffhood. We also learn from the records that in gratitude of Vidyāraṇya's service, Harihara established the maṭha at Śṛṅgerī in A. D. 1346.[5] In the

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1. V. P. S. I verse
स्वमात्रयाऽऽनन्दयदत्रजन्तून् सर्वात्मभावेन तथा परत्र । यच्छंकरानन्दपदं
हृदब्जे विभ्राजते यद्यतयो विशन्ति ।
2. Sen Śris Chandra—Mystic Philosophy of Upaniṣads. p. 28
3, J. B. Br. R. A. S. XXII. p. 370 and 376.
4. Mysore Arch. report—1915 p. 56. and Heros—Beginning of Vijayanagara History—p. 16.
5. E.C. vol, VI Pp. 4-5
विद्यापुरे शृङ्गपुरे च तेन कृत्वाग्रहारपृथ्वीसुराणाम् ।
समस्तमेतद् गुरुपादपद्मे समर्पितं क्षमापतिः शेखरेण ॥

'Jayatīrthavijaya' a scholarly combat between Vidyāraṇya and Akṣobhatīrtha an ascetic of Mādhava school of thought was held. Vidyāraṇya appreciated Jayatīrtha who acted as an arbiterator for his deep learning and honoured him by taking him in a procession on an elephant. Such works show that Vidyāraṇya was a powerful pontiff honoured by the king.[1]

The historical evidences are not sufficient to reach any definite conclusion. We can only infer on these evidences that Mādhavācārya was the name of Vidyāraṇya in his Purvāśrama. Vidyāraṇya had certainly influenced the kings of Vijayanagara and was the pontiff of the Śṛṅgerī-Maṭha. All this behoves the great personality of the celebrated author of the Pañcadaśī.

Works of Vidyāraṇya

Vidyāraṇya was a man of multiple interests. He was well versed in philosophy and Indian-thought. It is believed that in his Pūrvāśrama he composed the works on religion and mīmāṅsā.[2] After embracing sannyāsa he wrote only on Advaita. Indian tradition attributes to his authorship a number of works although he seems to be the genuine author of only some of them. His works are as follows :

1. Commentary on the vedas—A commentary on the vedas is said to be written by Vidyāraṇya. The veracity of this is to be established. In the Ṛg-Saṁhitā-Bhāṣya, Taitittīrīya-Saṁhitā-Bhāṣya aud Aitreya-Saṁhitā-Bhāṣya the name 'Mādhava' occurs in the introductory portions[3]; in the concluding portions the name of Sāyaṇa figures.[4] Aitreyataittirīyāraṇyaka-

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1. Catalogus Calatogorum—p. 2 and p. 64
2. Upādhyāya Baladeva.—Śaṅkarācārya pp. 202-3
3. Rg. S. B. Sāyaṇabhāṣya.
   कृपालुः माधवाचार्यो वेदार्थं वक्तुमुद्यतः ।
   द्वितीयाष्टके प्रथममण्डले चतुर्विंशकोऽनुवाकः ।
4. Ibid. p. 1115.

bhāṣya also enjoys the twin authorship of the two brothers Mādhava and Sāyaṇa. However, here also it is very conspicuous that Sāyaṇa's name alone is retained in the later portions.[1] Here a small legend comes to our aid. The story runs as follows :

King Bukka once asked Mādhava to write commentary on the vedas. Mādhava suggested the name of his brother Sāyaṇa who was an expert. Thus the King at the advent of Mādhava approached Sāyaṇa for writing the commentary on the vedas.[2] It could, therefore, be safely concluded that Sāyaṇa was the author of the commentaries. However, there lies also a possibility of Mādhava of helping his brother in the scrutinization of all the commentaries.

2. Jaimininyāyamālā-Vistara—This work belongs to Mīmansā-darśhana. The nature of Adhikaraṇas is well described here. The work was written in the Pūrvaśrama as the King Bukka is referred here. The colophon at the end of the work calls Mādhavācārya an 'ornament to the science of Mīmānsā'.[3]

3. Mādhavīyadhātuvṛtti—It is a treatise relating to grammar. The authors like Bhattojī-Dīxita quote Mādhava in

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[1] Mādhava, Śaṅkaradigvijaya. Introduction p. 22.
कृपालुमाधवाचार्यो—कृपालु सायणाचार्यः ।
कृपालु. सायणाचार्यो वेदार्थवक्तुमुद्यतः ।

[2] Rg. S. B. Sāyaṇabhāṣya.—(footnotes) p. 1.
महीपतिः आदिशन्माधवाचार्यं वेदार्थस्य प्रकाशने । स प्राह नृपतिं राजन् सायणाचार्योममानुजः सर्वं वेत्त्येष वेदानां व्याख्यातुत्वेन इत्युक्तो माधवार्येण वीरवुक्कमहीपतिः । अन्वगात् (अन्वशात्) सायणाचार्यं वेदार्थस्य प्रकाशने ।

[3] Mādhava—Jaimininyāyamālāvistra.
इति श्रीमक्षिकाण्डमीमांसामण्डनप्रतिवसन्तसोमयाजिभट्टश्रीमाधवविरचिते जैमिनीन्यायमाला विस्तरे...

the Siddhānta Kaumudū as an authority on grammar.[1] In Madhavīyadhātuvṛtti also, ultimately the authorship is thrust on Sāyaṇa.[2]

4. Sūtasaṁhitā-Vyākhyā—This work is also entitled as 'Tātparyadīpikā'. It is believed that its author was Mādhavamantrin not Mādhavācārya.[3] Mādhavamantrin could be the real author of the work. It seems convincing enough because Mādhavamantrin possessed deep scholarship and eloquence like Mādhavācārya.[4]

5. Parāśarasmṛti-Vyākhyā—It is an exhaustive commentary on Parāśarasaṁhitā, a work on Dharmashāstra. The purpose of this work is to take into account the auspicious time for the performance of religious acts.[5]

6. Kālamādhava—This work is also called Kālanirṇaya. This is an authoritative and useful work on fixing the date.

7. Uttaramīmansā-Vyākhyā—Its another name is Vaiyāsikanyāyamālā. Its authorship seems to be doubtful. According to one school of thought Bhāratitīrtha is considered the author.[6] There are others who attribute the authorship to Vidyāraṇya. They think that Vidyāraṇya must have attributed the work to Bhāratitīrtha as a mark of dedication.

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[1] Dīxita Bhattoji—Siddhānta-Kaumudi.
माधवीयेति खलु नाम्नैव स एवार्थो व्यक्ती भवति ।

[2] Ayyangar. S. Kṛṣṇaswāmī. Sources of Vijayanagara History pp. 46-48.
मायणपुत्रेण सायणाचार्येण विरचितायां माधवीयां धातुवृत्तौ...

[3] Mādhava-Śaṅkaradigvijaya—Introduction pp. 22-24.
वेदशास्त्र प्रतिष्ठात्रा श्रीमन्माधवमन्त्रिणा
तात्पर्यदीपिका सूतसंहिता विधीयते ।

[4] Burnoll's Tanjore Catalogue p. 194.

[5] I. H. Q. Vol. VI. pp. 701-6.
व्याख्यायमाधवाचार्यो धर्मान् पराशरानथ ।
तदनुष्ठानकालस्य निर्णये वक्तुमुद्यतः ।

[6] Mādhava-Śaṅkaradigvijaya—Introduction. p. 22.

8. Vivaraṇaprameyasaṅgraha—It is an independent treatise on philosophy. The aim of this work is to clarify and explain the commentary of Śaṅkara on Brahmasūtras. It is not based on the original work. Its basis is Prakāśātman's Vivaraṇa which is a commentary on Pañcapādikā of Padmpāda, a direct disciple of Śaṅkara.[1]

9. Jīvanamuktiviveka—This is a work supplementary to Parāśarasmṛti-Vyākhyā—his own work. In an introductory verse of 'Jīvanamuktiviveka' we are informed 'that the details of different kinds of ascetics are already given by him in his commentary on Parāśarasmṛti, the rules regarding the class of Paramahaṅsa are dealt with in Jīvaṇamukti-Viveka.[2]

10. Sarvadarśanasaṅgraha—This work gives a gist of all the philosophical-systems. Some consider Māyaṇa, the son of Sāyaṇa as its author on the basis of the adjective figured there, 'Māyaṇadugdhābdhi-Kaustubha'.[3] Some even attribute the authorship of this work to Sāyaṇa on the basis of the manuscript.[4]

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1. Vidyāraṇya—V. P. S.—Introduction p. 2.
2. Ibid.—J.M.V.—11th verse.

   एतेषां तु समाचारा: प्रोक्ता: पराशरस्मृतौ ।
   व्याख्यानेऽस्माभिस्त्रायं परमहंसो विविच्यते ।

3. Mādhava—S. D. S.—(Translated by Upādhyāya Baladeva) Chapter. I.

   श्रीमत्सायणदुग्धाब्धिकौस्तुभेन महौजसा ।
   क्रियते माधवार्येण सर्वदर्शनसंग्रहः ।।

4. I. A. 1916.

   इत:परं सर्वदर्शनशिरोमणिभूतं शाङ्करदर्शनमन्यत्र:
   निरूपितमितिअत्रोपेक्षितम् ।
   इति सायणाचार्यं विरचिते सकलदर्शनशिरोलंकाररत्न
   श्रीमच्छांकरदर्शनं परिसमाप्तम् ।।

11. Śaṅkaradigvijaya—This work follows the tradition of Sṛṅgerīmaṭha.[1] There are so many works available on this topic,[2] yet the work of Mādhavācārya is the most popular one. The ninth and the fifteenth chapters of this work are the best examples of the philosophical knowledge of the author of Śaṅkaradigvijaya for the following reasons;—

First of all the account of Śaṇkarārcāya's life is different from that of the account given in Śṛṅgerī-Maṭha in 'Guruvaṁśamahākāvyam'. Here, the author calls himself 'a new Kālidāsa'. Mādhavabhaṭṭa, the author of the Bhārata-Campu enjoys the priviledge of being referred to by this title. The twenty-five verses of Śaṅkarābhyudaya of Rājacūḍāmaṇi-Dīxita are given here. This proves that the work was composed after Mādhava-Vidyāraṇya. Moreover, the style and the language of the work do not behove the great author Vidyāraṇya. Some facts given here are contrary to history and Kālajñāna.[4] Therefore, it is presumed that Vidyāraṇya is not the author of the present work.

12. Dṛg-Dṛśya-Viveka—This is the short work on Advaitic-principles. In the 'Pañcadaśī' too, a verse from 'Dṛg-dṛśya-viveka'[4] is quoted. The opinion about the authorship of this work are varied. Brahmānanda Bhāratī, one of the commentators on the work regard Bhāratītīrtha as the author. In some manuscripts Śaṅkarācārya is saluted as its author. Niścaladāsa, in his Vṛttiprabhākara ascribed the work to Vidyāraṇya.[5]

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1. Upādhyāya Baladeva—Śaṅkarācārya—pp. 10-11.
2. Ibid. —Śaṅkaradigvijaya
The works on the same topic are written by Ānandagiri, Cidvilāsayati, Vyāsagiri, Sadānanda Vyāsa, Rājacūḍāmaṇi Dīxita etc.
3. Upādhyāya Baladeva.—Śaṅkarācārya pp. 14-16
4. Vidyāraṇya—D. D. V.—7, Pañ. 11.92.

देहतादात्म्यमापन्नस्तप्तायः पिण्डवत्ततः ।
अहं मनुष्य इत्येवं निश्चित्यैवावतिष्ठते ॥

5. Mahādevan. T. M. P.—The Philosophy of Advaita. p. 1.

13. Pañcadaśī—This belongs to the category of the expository works. The sole aim of these works is to instruct the student. It is primarily a Upadeśaśāstra as Vidyāraṇya himself declares at the very outset in the Pañcadaśī.[1] The fifteen chapters of the Pañcadaśī are not of equal length. The largest seventh chapter contains two hundred and ninety eight verses and the shortest fifth has only eight verses. Total number of the couplets which compose the Pañcadaśī is one thousand five hundred and fifty one. Vidyāraṇya has delightfully adopted from the Upaniṣads, Gītā, Yogavāsiṣṭha, works of Śaṅkara, Vārtikasāra and Mānasollāsa of Sureśvarācārya and from other metrical works of the earlier teachers of Vedānta.

The chapters of the Pañcadaśī are called 'Prakaraṇas'. The characteristic feature of a 'Prakaraṇa' is that it selects a few topics falling within the scope of tradition and deals with them in a clear and concise manner.[2] Each chapter bearing the significant name selects one or more aspects of Advaita-Vedānta. It discusses them in a simple and lucid manner. Each chapter is the manual of Advaita-Vedānta. All the chapters of the Pañcadaśī put together present a great wealth of philosophical knowledge. Fifteen chapters of the Pañcadaśī are grouped into three quinteds; Viveka-Pañcaka deals with the discrimination of the real from the unreal, Dīpa-Pañcaka dwells on the nature of Ātman and the third the 'Ānanda-Pañcaka' expounds the bliss-nature of Ātman. Some opine that the three quinteds deal with the Sat, Cit and Ānanda aspects respectively. This is not true as the essential doctrines of Advaita-Vadānta are dealt with in every quinted. We find the frequent repetitions in the Pañcadaśī. These repetitions do not harm the sequence of the work as these are made only wherever necessary.

In this way we see that in the absence of evidences many works are fathered upon Vidyāraṇya. True it is that he is a great author and philosopher yet he seems to be the genuine author of a few works only.

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1. Pañ. 1.1.

सुखबोधाय तत्त्वस्य विवेकोऽयं विधीयते ।

2. शास्त्रैकदेशसम्बन्धशास्त्राकार्यान्तरे स्थितम् ।
आहु प्रकरणं नाम ग्रन्थभेद विपश्चितः ।।

CHAPTER II

'CREATION'

Vidyāraṇya as an exponent of Advaita School of philosophy discusses the philosophical problems in the present treatise from the Advaitic point of view. For an Advaitin there is nothing like creation. World itself is redundant. Nothing is created. Everyone is the part of this universe. The universe is full of variety. We are wonderstruck by the varigated universe. We naturally enquire into the agent of this creation and the purpose with which he has created the universe. Every existing object implies its beginning and end. We therefore, are tempted to know something about the beginning and end of the creation. Main contribution of philosophy lies in solving the basic problems and mysteries. The whole aim of philosophy is to find out the logical solution and unravel the mystery of this universe. Thus Vedānta cannot stop at the juncture that world is an 'appearance'. This 'appearance' is to be explained in its logical sequence.

Advaitins accept the traditional theory of cosmology and Vidyāraṇya is no exception to this. Vedāntins wholly depend upon the cosmological accounts given in the Śruti. A clear impact of the Sāṅkhya-system is visible on post-Śaṁkara writers as far as the theory of creation is concerned. Sāṅkhya believes in the gradual procedure of creation. This procedure in short is, "From nature issues the great one, thence egotism and from this the sixteenfold set, from five among the sixteen proceed five elements".[1] Vidyāraṇya adopts the same method in his Pañcadaśī.

The term 'creation' presupposes the stage before its coming into being. 'Before this there existed Being alone, names and the forms of the Being were absent'[2]. This 'Asat' and the condition of everything non-existing has given a rise to different postulations for instance Buddhists translate the word 'Asat' as 'void'. Vidyāraṇya does not agree with this. He further believes that they are confused with the meaning of the text. 'Nothing existed' is itself a contradiction.[3] It has been made clear in the same upaniṣad that 'Asat' means the world without name and form in its unmanifested condition. 'Form' means a shape, a concrete manifestation perceived by the senses. 'Name' is determining force differentiating the particular thing from others. Thus 'Idam' in the text means 'whatever of this world is perceived by the senses, the organs of actions and the mind'. Thus the world was absent in the beginning, it will be non-existent in the end, only in the middle it exists that too not in reality[4] :

Man is a conglomeration of the five elements. We cannot have the vision of innermost at the very outset. The recepient is always led from known to unknown, from gross to subtle.

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1. Sāṅkhya Kārikā—22—Eng. Trans. by Har Datta Sharmā—p. 106.
   प्रकृतेर्महांस्ततोऽहङ्कारस्तस्मादषश्च षोडशकः ।
   तस्मादपि षोडशकात्पञ्चभ्यः पञ्च भूतानि ।।
2. Chh. Up 6.2.
   असदेव इदमग्र आसीदेकमेवाद्वितीयम् ।

   Pañ. 2. 19.
   इदं सर्वं पुरा सृष्टेरेकमेवाद्वितीयकम् ।
3. Pañ. 2. 32.
   शून्यस्य न तु तदयुक्तमुभयं व्याहतत्वतः ।।
4. G. K.
   आदावन्ते च यन्नास्ति वर्त्तमानेऽपि तत्तथा ।

From the analysis of the nature of the evolutes Reality can be inferred. Thus the probe into these evolutes. Vidyāraṇya believes that in order of creation the five subtle elements ether, air, fire, water and earth came first from the Tamas predominating Prakṛti[1]. The idea of elements being the first evolutes is beautifully explained in the Śruti. The five elements are the five big turnings of the River Brahman. To know the river its subordinates should be known first[2].

The sound, touch, colour, taste and smell are the properties of ether air fire, water and earth respectively[3]. Vidyāraṇya explains these in detail. He classifies the elements as they affect the senses. Vidyāraṇya's logical and sequential arrangement of the oftquoted references is praiseworthy. We perceive the affects as such and infer the properties. 'The basis for classification is purely psychological, hence it does not clash with that of modern science'[1]. Each element has its special property in addition to the properties of previous elements. Echoes arise in the ether hence sound is inferred to be the property of Ākāśa. Air has two properties; it makes the rustling sound when it moves. If feels neither hot nor cold to the touch. A fire has three properties. It makes a characteristic crackling sound while in flames. It feels hot and its colour is red. Water has four qualites: it makes a rippling sound; it is cold to touch; it is white in colour, it is sweet in taste. The last element the earth has five properties. It makes a rattling sound. It is hard to touch. Its variagated colours are black, red and so forth. It is sweet, sour and so forth in taste. It emits smells

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1. Parkṛti is described in the chapter of Māyā Pañ. 18.

   वियत्पवनतेजोऽम्बुभुवो भूतानि जज्ञिरे ।

2. Śvetā Up. 1.5.

   पञ्चस्तोत्रोऽम्बुं पञ्चयोन्युग्रवक्रा पञ्चप्राणोर्भि पञ्चबुद्धयादिमूलाम् ।

3. Pañ 2.2

   शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।
   एकद्वित्रिचतु:पञ्चगुणा क्रमात् ।।

4. Pañ-translated by Swāhānanda—p. 31.

both pleasant and unpleasant. Besides these 'existence' is the common property of each element.[1]

Within the gross body the senses are harboured. After the discussion of elements Vidyāraṇya discusses 'senses' which perceive them. The five subtle sensory organs of hearing, touch, sight, taste and smell arose from the sattva part of the five elements[2]. The relation of five sense organs with the five elements is allegorically stated in the Śruti. When the organ of speech got rid of death it became fire and so on[3].

This creation is not a haphazard but a planned one. Each successive product is linked up with the next one. The sense function through the external appratus. This appratus includes the ears, the skin, the eyes, the tongue and the nose. The senses by their very nature move forward. Lord has made them so that they are attracted to their objects.[4] Hence every method is useless in checking their natural propensities.[5] These senses are subtle. Their existence can be merely inferred. Sometimes these give rise to the experiences within the body. Occasionally we hear the internal sounds produced by the prāṇas or by gastric fire on our closing the ears. We feel an internal sensation of hot and cold while swallowing the food. We have inner vision of darkness on closing the eyes. We taste

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1. Pañ. 2.3 to 6
   प्रतिध्वनिर्वियच्छब्दो वायौ—जिह्वा घ्राणं चेन्द्रियपञ्चकम् ।।
2. Pañ. 1-19
   सत्वांशैः पञ्चभिस्तेषां क्रमाद्धीन्द्रियपञ्चकम् ।
3. Bṛh. Up. 1.3.12
   सावाक्यदा मृत्युमत्यमुच्यत सोऽग्निरभवत् ।
4. Pañ. 2-7.
   कर्णादिमोलकस्थं तच्छब्दादिग्राहकं क्रमात् ।
   सौक्ष्यात्कार्यानुमेयं तत्प्रायो धावेद्बहिर्मुखम् ।।
5. Śvetā. Up. 2.3.
   युक्त्वाय मनसा देवान्सुवर्यंतो धिया दिवम् ।

and smell internally when there is an egot or hicough.[1] Through the internal modes we may have a view of the subtle body ![2] However inner these sensations may be, in the strict sense these are the external perceptions as the body is an object in the world.

Vidyāraṇya classifies the various actions of man. These are grouped into five e.g. speech, grasping, movement, excretion and enjoyment of sexual intercourse. The other actions like agriculture, commerce, service and so forth are included in some group or other.[3] These respective groups of actions namely the mouth, the hands, the feet, the arms and the genitals. Every new word in the Pañcadaśī carries its own significance. The word 'Golaka' is used for the organ of action with a special sense. Ordinarily the word means 'globe'. But here it signifies 'the external appratus situated generally on the periphery of the body'[4]. 'Golaka' is differentiated from the word 'Indriya' used for the senses only.

More subtle than the senses is the organ of inner conception. This arose from the Sattva part of the five subtle elements. It is two fold : mind and intellect. The function of mind aspect is doubting. The functions of intellect are discrimination and determination[5]. Here, the stand of Vidyāraṇya is different from that of Śaṅkara. Śaṅkara believes in the fourfold division of the internal organ e.g. Manas, Buddhi, Citta, and Ahaṁkāra.[1] Later Advaitins like Sadānanda also supports the two-fold division but with a difference. He considers internal organ as divided into Citta and Ahaṁkāra. The investigative mode is Citta and the mode of egoism is Ahaṁkāra.[2] This is not a serious difference between Vidyāraṇya and other philosophers. In the opinion of Vidyāraṇya Citta is included in manas and Ahaṁkāra in Buddhi[3]. In Gītā also Buddhi is described as of resolute nature. Vidyāraṇya calls mind as the ruler of all the senses of knowledge and action. It is rightly called the ruler because it is capable of synthesizing their functions into a harmony[4]. The seat of the mind is 'the lotus of the heart.' The word 'lotus' is significant. The heart is synthetic like the flower. Lotus lives in water yet it is separate from it. Heart is also the central place within the body. The central place of the lotus is accurately grasped by the mind. Thus the simili of lotus for the heart is appropriate. Our experience tells us just as the pivot is the best for the ruler so also the mind which occupies the central place controls all the senses. A lamp placed in the centre of the room lightens the room equally. So the mind keeps a vigil all over the senses.

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[1] Pañ. 2.7.

कदाचित्पिहिते कर्णे श्रूयते शब्द आन्तरः ।

[2] Upādhyāya Baladeva—Jīvātmā—p. 121.

[3] Pañ. 2. 10.

पञ्चोक्तयादानगमनविसर्गानन्दकाः क्रियाः ।
कृषिवाणिज्यसेवाद्याः पञ्चस्वन्तर्भवन्ति हि ।

[4] Pañ. Translated by Swāhānanda—p. 33.

[5] Pañ. 2.12.

तैरन्तःकरणं सर्वैर्वृत्तिभेदेन तद्द्विधा ।
मनो विमर्शरूपं स्याद्बुद्धिस्यान्निश्चयात्मिका ।

There is a centroversy regarding the seat of the mind. Swāhānanda the modern commentator of the Pañcadaśī puts forth that now a days the 'seat of the mind' is believed to be brain not the heart[5]. It may be noted that the teachers of the ancient medical science (Āyurveda) have different opinions with regard to the 'seat of mind'. Charaka thought that the mind

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1. Śaṅkara—V. C. 95.

   विगद्यतेऽन्तःकरणं मनो धीरहंकृतिश्चित्तिति स्ववृत्तिभिः ।
2. Sadānanda—V. S. 67.

   अनयोरेव चित्ताहङ्कारयोरन्तर्भावः ।
3. Dutta D. M.—Six ways of knowing p. 45.
4. Pañ. 2.12.

   मनो दशेन्द्रियाध्यक्षं हृतपद्मे गोळके स्थितम् ।
5. Swāhānanda—Eng. translation of Pañcadaśī—p. 34.

resided in the heart together with pleasure, pain and cognition. To Sushruta, the heart, "the lotus with the nine gates covered by guṇas", is the seat of the mind. Interestingly, Bhela, probably as old as Charaka, boldly considers the brain to be the centre of mind—"a view unique in Sanskrit literature"[1].

When we take into consideration the function of the mind it is noted that the mind is dependent on the organs of senses and actions when it works outwardly. It is as much bound by the conditioning factors of space, time and causation as the senses are. Vidyāraṇya makes the concept of the mind more clear. The mind is certainly superior to the senses as it remembers things even when the senses are not present. It considers the pros and cons of the reports made by the senses[2]. Hence it is safe to infer that Vidyāraṇya means mind accompanied by intellect.

Mind functions through the three guṇas e.g. Sattva, Rajas and Tamas respectively. It undergoes various modifications through these guṇas. Vidyāraṇya defines these through their-products. The products of Sattva are non-attachment, forgiveness, generosity etc. Desire, anger, avarice, effort etc. are the product of Rajas, Lethargy, confusion drowsiness etc. āre produed by the Tamas. The results are also different. When 'sattva' functions in the mind 'merit' is acquired. Through 'Rajas' demerit is produced. Tamas produces neither merit nor demerit. Indulging in 'Tamas' is nothing but the wastage of life. 'Sattva attaches to happiness, Rajas to action and Tamas enshrouds wisdom and attaches to hardliness[3]. Even these guṇas affect the future birth of the beings[4].'

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1. Bhavan's Journal Vol. XXIV No. 19
   Rao. A. Venkoba-Psychiatric Thought in Ancient India.
2. Pañ. 3. 12.
   मनोविमर्शरूपं स्याद्बुद्धिः स्यान्निश्चयात्मिका
3. Gītā—14-7 to 9
   रजो रागात्मकं—तमस्त्वज्ञानजं— सत्वं सुखे संजयति ।
4. Ibid—14-14-15
   यदा सत्त्वेप्रवृद्धे तु—मूढ़योनिषु जायते

Together with the mind the concept of Ahaṁkāra predominates. The agent responsible for the modifications of the mind is the I-consciousness.[1] This is the experience of every body. According to Vedānta-system this agentship is true empirically only. Actual doer is all pervading Self who is unattached. When egoism is attached to the intellect, all the acts are automatically connected with the agent. After these details we notice that there is no difference between Vedānta and Sāṅkhya-system in the conception of linga śarīra. Both the systems agree that the five sensory organs, five organs of actions, five vital airs, mind and intellect all these seventeen form the subtle body[2].

Body including senses, mind etc. is sustained through the Prāṇas. Vital air arises through the Rajas portion of the five elements. It is five fold according to its functions. These are prāṇa, apāna, samāna, udāna and vyāna[3]. Prāṇa causes respiration, Apāna excretion, samāna distribtion of the essence of the fool, Udāna functions in the throat and divides the foodstuff, Vyāna pervades the entire body helping the movements of joints. Vidyaranya warns us that the elements and their products senses, mind etc. are unreal[4]. Śruti also declares that mind is constituted of subtlest element of heart namely food. Life-breath and speech is made up of water and fire respectively[1]. Gauḍapāda compares the world with the dreams, illusions and castles in the air.[2] Śaṅkara considers the world as illusory as the vision of two moons in the sky.[3] This unreal world perceived by the senses, the organs of actions and the mind is signified by the term 'Idam' in the scriptures[4].

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[1] Pañ. 2.16
अत्राहंप्रत्ययी कर्ता

[2] Pañ. 1.23
शरीरं सप्तदशभिः सूक्ष्मं तल्लिङ्गमुच्यते ।
S. D. 9.
सप्तदशैकलिङ्गम् ।
S. P. B. p. 94
एकादशेन्द्रियाणि पञ्चतन्मात्राणि बुद्धिश्चेति सप्तदश ।

[3] Pañ. 1.22
प्राणोऽपानः समानश्चोदानव्यानौ च ते पुनः ।

[4] Pañ. 2.17
स्पष्टशब्दादियुक्तेषु भौतिकत्वमतिस्फुटम् ।

Upto now is discussed the evolution of subtle elements. The gross elements came into existence through the method of Pañcīkaraṇa. The process of the combination of the five original elements in a certain ratio is known as Pañcīkaraṇa. This process has its basis in the śruti. We find the term 'triplication' in the Chhāndogya Upaniṣad. Ākāśa and Vāyu are the elements which cannot be combined. Hence the triplication of fire, water and earth. Vācaspati and the author of Kalpataru support 'trivitkaraṇa'.[5] Vidyāraṇya and later vedantins[6] accept Pañcīkarana. In this process each subtle element is divided into two equal parts. The one part is again divided into two equal parts. Each gross element retains one-half of its peculiar nature and one eight of the other four elements. One-half of Ākāśa is integrated with the one-eighth of air, the fire, the water and the earth and become the gross Ākaśa. Similar is the case with the other four elements.[7]

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1. Chhan. Vp. 6.1.4.
   अन्नमूँ हि सौम्य । मनः—
2. G. K.—2.31
   स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
   तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ।
3. Śaṅkara—Aprokṣānubhūti—62
   यथाऽऽकाशे द्विचन्द्रत्वं तद्वसत्ये जगत्स्थितिः ॥
4. Chhan. Up. 6.2
   इदमग्र आसीदेकमेवाद्वितीयम् ।
5. Kalyāṇa Vedāṅtanka—1936—p. 476.
   Upādhyāya Sabhāpati—Pañcīkaraṇa—Tṛvitkarana.
6. Sadānanda—V. S.—99.
   पञ्चीकरणं त्वाकाशादिपञ्चस्वेकैकंद्विधा समविभज्य
7. B. S. 2. 3. 1.—7, 2. 3—10 with Kalpataru and Bhamati.

From these composite elements the cosmic egg came into existence. From this egg arose the whole cosmic system comprising the fourteen world as well as the objects of experience and the bodies in which the experiences take place.[1] The sense organ which experiences is adhyātma, its object is adhibhūta, the corresponding cosmic force is adhidaiva. Vedāntism places side by side the worlds of subjective and objective orders. It also maintains the synthetic unity of both the worlds in the cosmic life.[2]

In this cosmiclife there are different grades of Reality. Totality of all the subtle bodies is called Hiraṇyagarbha. It is termed as Sūtrātmā because it is immanent in everything and possesses Knowledge, Will and Power,[3] The same Hiraṇyagarbha when identifies himself with the totality of whole concrete existence is known as Vaiśvānara.[4] His head is the effulgent regions, his eye is sun, air is his vital breath, the ether his body, water his kidney and the earth is his feet,[5] He is said to be having ninteen mouths symbolising five organs of action, five aspects of vital breath, the mind, the intellect, egoity and mind-stuff, The same consciousness when identifies itself with the individual subtle-body is called Taijasa.[6] It possesses the beaming antaḥkaraṇa as its upādhi. The relationship of Taijasa and Hiraṇyagarbha can be explained as the one individual consciousness in its microcosmic aspect is called Taijasa

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1. Pañ. 1. 27.
द्विघा विघाय चैकैकं चतुर्धा प्रथमं पुनः ।
स्वस्वेतरद्वितीयांशैर्योजनात्पञ्च पञ्च ते ।
2. Sircar M. N.—Comparative Studies in Vedāntism—p. 176.
3. Sadānanda—V. S. 91.
सर्वत्रानुस्यूतत्वाज्ज्ञानेच्छाक्रियाशक्तिमदुपहितत्वाच्च ।
4. Pañ. 1. 28.
हिरण्यगर्भः स्थूलेऽस्मिन्देहे वैश्वानरो भवेत् ।
5, G. K. with Eng, translation by Nikhilānanda—p. 14.
6, Pañ. 1. 24.
प्राज्ञस्तत्राभिमानेन तैजसत्वं प्रपद्यते ।

and in the macrocosmic Hiranyagarbha.[1] When Taijasas identify themselves with the individual gross bodies of the devas, men or lower animals, they are known as Viśvas. Sadānanda has elaborated this idea through individual and collective relationship. As the forest and tree, the reservoir and the water are different from each other so also the Hiraṇyagarbha from the Taijasa.[3] Viśva cognizes in the right eye[3] is stated by Gauḍapāda. Meaning thereby is that the means of the perception of gross objects is the right eye. Śruti also declares that the person in the right eye is known as Indhā, the luminous one. Here, totality of all the gross bodies is signified through the word Indhā.[1]

These cosmic stages are related with the jīva's states of consciousness. The sphere of Vaiśvānara is the waking state, of Taijasa, the dream state, of prājña, deep sleep.[5] Vidyāraṇya firmly asserts that the consciousness involving in these different states is one and the same. The objects of knowledge in the waking state differ from each other because of their peculiarities. In the waking state these objects look permanent. In the dream state the same objects seem transient. But the consciousness involving in both these states is one and the same. This very conciousness also prevails in the state of deep sleep.[6] A person just awakened remembers his lack of perception

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1. Sircār. M. N. Studies In Vedantism—p. 185.
2. Sadānanda—V. S.—90.
   अत्राप्यखिलसूक्ष्मशरीरमेकबुद्धिविषयतया- व्यष्टिरपि भवति ।
3. G. K. 1.2.
   दक्षिणाभिमुखे विश्वो मनस्यन्तस्तु तैजसः ।
4. Bṛh. Up. 4.3.2.
   इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषः ।
5. G. K. 1.1.
   बहिष्प्रज्ञोविभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः । घनप्रज्ञस्तथा प्राज्ञ —
6. Pañ. 1.3 to 4.
   संविदेकरूपा न भिद्यते ।

through memory. Memory is formed of previous experience.[1] This is clear from the definition of 'memory' given by Vidyāraṇya. In the Śruti 'memory' is defined in an indirect and abstract manner. It is told to be higher than ether.[2] The idea behind this passage is : The quality of Ākāśa is 'sound' or 'letter'. The use of letter is under the control of memory. Thus it is told to be higher than Ākāśa. Vidyāraṇya's idea of memory is similiar to that of Gauḍapāda who exclaims, 'Memory is according to one's own knowledge.[4] Śaṅkara's definition of memory is on the same footing. To be conscious of something previously observed in something is 'smṛti'.[4] The unchanging nature of this consciousness is evident in the śruti also. As a powerful fish swims from one bank to another unimpeded by the currents of the river.[5] This very consciousness is known as self. This self moves in the three states in succession.[6] Vidyāraṇya shows the eternity of Ātman in a very simple manner. Not only in the three states but in other days, months, years, ages, world—cycles, past and future, it remains the same. It is self revealing, it neither rises nor sets.[7] In the

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[1] Pañ 1.5.
सौषुप्ततमो बोधो भवेत्स्मृतिः ।

[2] Chh. Up. 13.1.
स्मरोवावऽ,काशादभूय ।

[3] G. K. 2.16.
यथा विद्यास्तथा स्मृतिः ।

[4] Śaṅkara—B. S. B. Introductory passage.
स्मृतिरूपः परत्रपूर्वदृष्टावभासः ।

[5] Bṛh. Up. 4.3.18.
तद्यथा महामतस्य ऊने कूलेऽनुसंचरति पूर्वं च आपः च ।
एवमेवायं पुरुषो एतानुभावान्तावानुसंचरति स्त्रप्नान्त च बुद्धान्तं च ।

[6] G. K. Eng. translation by Nikhilānanda—p. 27.
एक एव त्रिधा स्मृतः ।।

[7] Pañ. 1.7.
संविदेषा स्वयंप्रभा ।

Śruti so many legends are scattered here and there regarding the nature of the self. We come across the legends of Indra-Virochana, Yajñavalkya—Gārgī and many others. These are the attempts to describe the nature of Ātman. Indeed these are appreciable ones yet these are the indirect approaches to the concept of Ātman.[1] One feels happy that Vidyāraṇya does not take the help of indirect methods but directly approaches to the idea of self. With his practical approach he proves the existence of self. This self is the subject of greatest love. Everbody wishes, 'May I never cease to be,' 'May I exist for ever'.[2] Every individual lives within this idea so much so that to this everybody lends the subject matter of one's discussion. This self is loved for its own sake, not for others. It is of the nature of highest bliss. Hence it is proved by reasoning that the self is of the nature of existence, consciousness and bliss. Vidyāraṇya stresses upon reasoning. Other Vedāntins also agree to this.[3] Even the ancient lawgiver Manu raises the voice of conscience.[4] This method of Vidyāraṇya's proving the existence of the self is nearer to that of Śaṅkara. 'I do exist. If the existence of self were not known, the entire world would not be cognized'.[5]

This self is subtle. It is eneveloped in many coverings one after the other. This conception is traditional one in the

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1. Bṛh. Up. 1.4.8 and 2.4.5.
   तदेत्प्रेयः पुत्रात्, न वा अरे पत्युः कामाय पतिः प्रियो भवति ।
2. Pañ. 1.8.
   मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ।
   Śaṅkara—V. C. 9-10.
3. G. K.
   निश्चितं युक्तियुक्तं च यत्तद्भवति नेतरम् ।
4. Manusmṛti—11.231.
   मनोवाङ्मूर्तिभिर्नित्यं शुभं कर्म समाचरेत् ।
5. Śaṅkara—B. S. B. 1.11.
   सर्वो लोको नाहमस्मीति प्रतीयात् ।

philosophy of Advaita Vedānta. These are described in detail in the Śruti.[1] Vidyāraṇya follows the same scheme. These five sheaths are of food, vital air, the mind, the intellect and the bliss.[2] The gross body, the result of the Pañcīkṛta elements is known as the food-sheath. It is the dense-cover made of purely flesh.[3] Inner than this sheath is the vital-sheath. It comprises of that portion of the subtle body composed of five vital airs and the five organs of action.[4] Still inner is the mental cover. The mind with five sense organs form this sheath. The authorities differ on this point. Sadānanda and the author of 'Tattvasudhānidhi' hold that manas with five organs of action forms the mental sheath. Sadānanda interpretes mind as the faculty of willing, thus he connects it with organs of actions.[5] Vidyāraṇya considers mind as the faculty of reflection whom the sense organs directly report.[6] Hence there lies no fault in Vidyāraṇya's stand. Inner than the mental sheath is the 'sheath of intellect'.[7] The sensory organs with the intellect form the intellect-sheath. The self covered

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1. Taitt. Up. 2.2 to 7.
2. Pañ. 1.33.
   अन्नं प्राणं मनो बुद्धिरानन्दश्चेति पञ्च ते ।
3. Ibid. 1.34.
   स्थूलोऽन्नसंज्ञकः
4. Ibid. 1.34.
   लिङ्गे तु राजसैः प्राणैः प्राणः कर्मेन्द्रियैः सह ।
5. Sadānanda—V. S. 74.
   Tattvasudhānidhi.
   मनस्तुकर्मेन्द्रियैः सहितं मनोमयो कोशो भवति ।
   कर्मेन्द्रियैः सहितं मनो मनोमयो कोशः ।
6. Pañ. 1.35.
   सात्विकैर्धीन्द्रियैः साकं विमर्शात्मा मनोमयः ।
7. Taitt. Up. 4.
   मनोमयात् अन्योऽन्यतर आत्मा विज्ञानमयः ।

in the intelligence sheath is the agent, the mental sheath is the instrument and the vital sheath is the effectual expression.[1] Thus the axel of whole worldly behaviour is these three sheaths. The innermost and most subtle sheath is of bliss. It is the causal-body formed of the impure—Sattva along with joy and other Vṛttis. They self assumes the respective nature of its coverings when identified with these.[2]

The word 'Sheath' or 'Kośa' means the case. This case covers the real nature of the self as the Kośa envelops the Kośakāra, the cocoon. Jīva cannot see his self hidden behind the coverings of the sheaths. It forgets its real nature. It considers the coverings as true. He becomes subject to transmigration. Death does not mean the 'end of everything'. Death is only the disintegration of body not of soul. The law of cause and effect operates beyond death. The old account of Karmas is carried over in the next life. The senses carry away the Jiva's consciousness as the wind carries away a ship from the intended course of the sailors.[3] These senses naturally have objects not Brahman as their context.[4] Vidyāraṇya explains this theory of transmigration more clearly. The Jīvas perform actions for the sake of enjoyment and they again enjoy for performing actions.[5] In this way this chain of actions

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1. Sadānanda V. S.—89.
   Tattvasudhānidhi.
   एतेषु कोशेषु मध्ये
   विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः । मनोमयं इच्छाशक्तिमान् करणरूप-
   प्राणमयः क्रियाशक्तिमान् कार्यरूपः ।
2. Pañ. 1.36.
   तत्तत्कोशैस्तु तादात्म्यादात्मा तत्तन्मयो भवेत् ।
3. Gītā—2.67.
   तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ।
4. B. S. 1.1.2.
   स्वभावतो विषयविषयाणि इन्द्रियाणि, न ब्रह्मविषयाणि ।
5. Pañ. 1.29.
   कुर्वते कर्म भोगाय कर्म कर्तुं च भुन्जते ।

is never broken. As a result of which jivas have to go from one birth to another like the worms that have slipped into the river. After being slipped they are swept from one whirlpool to another never reaching the destination. This theory is beautifully explained in Śruti. The jīvas go round the cycle of birth and death like the corn.[1]

There is certainly a way to get rid of this bondage. This is the path of knowledge. Vidyāraṇya suggests the simple method of Anvaya—Vyatireka. This is the dialectical process of determining variable and invariable.[2] Through this method we conclude that the self persists in all the three states as the thread pervades through the different flowers of a garland. The serene light of knowledge is perceived through practising Śrvaṇa, Manana and Nididhyāsana. Such a knower is not bewildered by this universe full of name and form.[3]

This is the theory of 'creation' put forth by Vidyāraṇya. From this account it is clear that the whole cosmos is an expression of Divine. Therefore the term 'creation' does not fit well. It is the emanation of the spirit.[4] Keeping this idea in mind we may have a look into the 'creation' theory of other schools :

The Nyāya and Vaiśeṣika schools conceive that the things we perceive are all products and non-eternal. Ākāśa is eternal. Rest of the elements are both eternal and non-eternal. The atoms are the material causes of effects. These are invisible, eternal and cannot be divided into parts.[1] This theory is totally different from that of Advaita-Vedānta. The Pūrva Mīmāṅsā school does not concern itself with the problem of ultimate reality and its relation to the world.[2]

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[1] Kaṭha. Up. 1.6.
सस्यमिव मर्त्यः पच्यते सस्यमिव जायते पुनः ।

[2] Pañ. 1.37-38.
अन्वयव्यतिरेकाभ्यां पञ्चकोशविवेकतः—व्यतिरेकस्तद्भानेऽन्यानवभासनम् ।

[3] Pañ. 1.53.
वृत्तीनामनुवृत्तिस्तु - संस्कारसचिवाद्भवेत् ।

[4] The idea taken from—Sircar M. N.—Comparative studies in Vedāntism—pp. 158-59.

Sāṅkhya-system deals with 'creation' in detail. According to this system the world evolves from Prakṛti. It operates by means of the three qualities and their mixture in different ratio and modification. In the unmanifested condition, Prakṛti is but the union of opposites. In this state of equilibrium, there is no action. It is the natural condition of Prakṛti.[3] Puruṣa is merely an onlooker. This system does not satisfactorily explain why the different steps of evolutions are and what they are. 'Vedāntic view' is different from this mechanical evolutions 'It institutes monoism and accepts creative—potency' as subordinate and inherent in Brahman'.[4]

Yoga-system accepts the metaphysics of Sāṅkhya with a little difference. It does not recognize Ahaṁkāra, manas and buddhi as separate like Sāṅkhya but as one. Moreover, it considers sense-organs as material in character and thus rejects the idea of subtle body.[5]

The theistic teachers Rāmānuja, Mādhva, Jīva-Goswāmī and Nimbārka do not accept the transcendence of conscious-

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1. N. V. B. 4.2.13—25.
   from Dr. Rādhākrishna—Indian Philosophy—Vol. II pp. 194-97.
2. Ibid. pp 428-29.
3. Y. B —II—18.
4. S. K.—17.
   Caturvedī. B. M. Commentary on Sāṅkhya Kārikā p. 79.
   व्यक्त, अव्यक्त एवं उनके विकारों से सर्वथा भिन्न पुरुष तत्त्व की सत्ता भी प्रमाण सिद्ध है ।
5. Idea taken from Sircar M. N.—Compartive Studies in Vedāntism p. 157.

ness and the immanence of Will, the creative effort in nature. Rāmānuja believes that every effect involves a material cause. And Brahman is in causal condition in the state of pralaya. Vallabha's scheme is different from that of Rāmānuja. He considers the whole order as really the expression of bliss-consciousness.[1] Thus the cosmological accounts of Vaiṣṇavas differ from those of Advaitins. The main reason for this difference is that these later schools have been influenced by the Sāṅkhya, the Pañcarātra and Bhakti schools.[2]

The cosmological accounts of the western philosohers is nearer to those of Nyāya-Vaiśeṣika. Naturalists think matter to be the ultimate reality. Consciousness and personality are the by products of physico-chemical changes. Alexander considers the nature of space-time an ultimate fact. From this the new qualities like life and mind emerge. Hegel believes that in evolution the implicit alone becomes the explicit. Bradley opines that pure consciousness somehow divides itself into infinite centres and gradually becomes the world of experience.[3]

In comparison to other theories of creative order, the theory extended by Vidyāraṇya is no less important. It is true that Vidyāraṇya has added nothing new to the traditional cosmology of Advaita Vedānta yet he has simplified it. He has presented it in a concided and in a systematic manner.

Attached to the 'theory of creation' is the 'theory of causation'. The phenomena of causation is described by various theories. Vidyāraṇya has made reference to the following theories of causation namely Vivartavāda, Pariṇāmavāda and Ārambhavāda.[4]

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1. Sircar M.N. 'Crmparative Studies in Vedāntism' pp. 186-88.
2. Ibid.
3. Based on Śrīnivāsācārī P. N.—Philosophy of Viśiṣṭādvaita pp. 270-77.
4. Pañ. 13.6.
   उपादानं त्रिधा भिन्नं विवर्ति परिणामि च । आरम्भकं च... ।

The roots of Vivartavāda are existing in the Śruti where it establishes Satkāryavāda.[1] Vaśiṣṭha also propounds Reality transforming Itself into the world.[2] The world exists in Brahman as a tree exists in its seed.[3] Gauḍapāda propounds the Ajātivāda according to which Reality is unborn and there is no cause for it. Thus the birth of a real entity is possible only through Māyā.[4] Śaṅkara follows Gauḍapāda in developing the theory of Māyā. He thinks that the effect must be pre-existent in its cause. In case, it does not, then it cannot be produced from it. Oil cannot be pressed out of sand.[5] The jar is not different from clay but is named differently.[6] Vidyāraṇya follows Śaṅkara in the establishment of Vivartavāda. He begins with the Śruti. The whole world from Ākāśa to the physical body is said to be born of non-dual Brahman and all these are not different from Bliss.[7] The world is born of Bliss,

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1. Chh. Up. 6.2.2.
   सत्वेन सौम्येदमग्र आसीदेकमेवाद्वितीयम् ।
2. Y. V. 4.40 and 70.
   तेन जातं ततो जातमितीयं रचना गिराम् ।
   शास्त्रं संव्यवहारार्थं न राम परमार्थतः ।।
3. Ibid. 3.100.
   वृक्षबीजे यथा वृक्षस्तथेदं ब्रह्मणि स्थितम् ।
4. G. K.—4.71, 3.48.
   न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
   एतदुत्तमं सत्यं यत्र किंचिन्न जायते ।।
5. B. S. S.—2 1.16.
   यच्च यदात्मना यत्र न वर्तते न तत् तत् उत्पद्यते; यथा सिकताभ्यस्तैलम्...।
6. Śaṅkara—V. C.—228 to 231.
7. Pañ. 13.2.
   आकाशादिस्वदेहान्तं तैत्तिरीयश्रुतीरितम् ।
   Taitt. Up. 2.1.1.
   एतस्मादात्मन आकाश सम्भूतः । आकाशाद्वायुः । अन्नात्पुरुषः—

डा॰ डिल्ली रमण रेग्मी
कल्याणी रेग्मी स्मारक
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sustained by Bliss and merged in Bliss.[1] After this explanation of the Śruti—texts Vidyāraṇya establishes that Bliss is the material cause of the universe not the efficient cause. It is true that the pot made by the potter is different from the potter, its efficient cause. It is made of clay and is merged into clay when destroyed. Thus the Śruti when declares that from Bliss universe is born and is merged into It, it means that Bliss is the material cause of the world. In addition to this Vivartavāda also is brought in by Vidyāraṇya to strengthen the theory of causation.

Vivarta is not a real change. Even the partless, colourless Ākāśa appears as blue and domeshaped.[2] World is merely an illusive appearance and this can be explained through the power of Māyā which is like the magician's power. 'Vivarta' is possible only where the material cause is partless. That is why Brahman is considered partless. He rejects Pariṇāmavāda and Ārambhavāda because these are possible in the case where the material cause is something having parts. Hence these two theories have no scope with partless Brahman.[3] Vidyāraṇya does not go into the details of criticism of these theories He merely establishes the Vivartavāda. The one power of Brahman namely Māyā manifests differently due to the variations. Variations of space and time matter much. The special seeds

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1. Pañ. 13.3.

   आनन्दादेव तज्जातं तिष्ठत्यानन्द एव तत् ।
   आनंद एव लीनं चैत्युक्तोनन्दात्कथं पृथक् ।

   Taitt. Up. 3.6.1.

   आनंदो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति ।

2. Pañ. 13.9.

   निरंशेऽप्यस्त्यसौ व्योम्नि तलमालिन्यकल्पनात् ॥

3. Ibid. 13.6.

   तत्रान्त्यौ न निरंशेऽवकाशिनौ

of paddy sprout from the ground at special places and in particular seasons.[1]

Vidyāraṇya quotes Vaśiṣṭha to explain how the imaginary or superimposed world begins to appear as real. When the all-pervasive, eternal and infinite self assumes the power of cognition we call it the mind. First arises the mind and then the notions of bondage and release, then the universe consisting of many worlds.[2] The human beings consider all this to be true just an ignorant child considers the stories to be true, otherwise this world is like the son of a barren-woman, the flower in the sky and so on.[3] This power Māyā is different from its effect and also from its substratum. This power is not visible and is to be inferred only.[4] The power to make pot is not evident like the clay. The clay is known as pot only when it with its five properties and Ghataśakti inherited in it is moulded into a shape with thickness and roundness.[5] The persons of immature minds do not differentiate the effect from cause. They mistake the properties of the effect e.g. pot from those of clay. Similar is the case with the world (effect) and Brahman's Māyā (cause). On the empirical ground this mistake is valid. We cannot see the jar without the clay. We name it separately because jar is surely different from the clay in lump form. Otherwise, a pot taken as a product of power is only a name composed of words; it is not a real entity. Only the clay that possesses sound, touch, form, taste and smell, is a real entity. Similarly the world is unreal and only reality is Brahman.[1] Vidyāraṇya makes this fact more clear. Of the three entities, the manifest (i. e. product of power), the unmanifest (i. e. the power itself), and the substratum in which they both inhere, the first two exist by turns (thus cancelling one another); but the third persists in both and at all times. Thus the third Brahman is only true.[2] The doubt arises that the knowledge of the rope destroys the idea of the snake. Similarly the knowledge of the clay should destroy the idea of pot. Vidyāraṇya replies that here the removal of the idea of pot means the destruction of the idea of the reality of pot. It does not mean that the pot ceases to appear.[3] Nobody would ever mistake a reflection of a man for the man standing on the bank of a river.[4] The substratum clay is not rejected and the appearance of a pot in it is accepted. Similarly in Vivartavāda the world is superimposition on Brahman.[5]

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[1] Ibid. 13.19.
देशकालविचित्रत्वात्क्ष्मातलादिव शालयः ।

[2] Ibid. 13.21 and Y. V.—Utapatti Prakaraṇa—107.
आदौ मन—पश्चात्प्रपञ्चरचना—।

[3] Taitt. Up. 2.1.1.—S. B.
मृगतृष्णांभसि स्नातः खपुष्पकृतशेखरः एष वंध्यासुतो याति
शशृंगधनुर्धरः ॥

[4] Pañ. 13.29.
शक्तिस्तत्रानुमीयते ।

[5] Pañ. 13.34.
पश्चात्तु पृथुबुधानदिमत्तवे युक्ता हि कुम्भता ।

Vidyāraṇya has also referred to the tenets of the Sāṅkhya and Nyāya—philosophies in his justification of the theory of causation. Therefore they are referred to over here in this chapter.

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1. Pañ.—13.39
नाममात्रं विकारो—सत्या केवल मृत्तिका ।।
2. Ibid. 13.40.
व्यक्ताव्यक्ते तदाधार इति त्रिष्वाद्ययोर्द्वयोः ।
पर्यायः कालभेदेन तृतीयस्त्वनुगच्छति ।
3. Ibi.d 13.46.
...निवृत्तिरेवात्र बोधजा नत्वभासनम् ।
4. Ibid. 13.47
पुमानधोमुखो नीरे भातोऽप्यस्ति न वस्तुतः ।
5. Ibid. 13.48.
मृद्रूपस्यपरित्यागाद्विवर्तत्वं घटे स्थितम् ।

Sāṅkhya also believes in satkāryavāda. This is why Vidyāraṇya asserts that Pratibimba-vāda (of the Sāṅkhyas) is like the Ābhāsavāda (vivartavāda).[1] According to the Pratibimbavāda the effect is not a new entity. 'The cause is modified like water by the specific nature residing in the respective constituents'.[2] Appaya Dīxit thinks that Pariṇāmavāda is a process of becoming in which the cause gradually changes and appears in the form of effect.[3] Vidyāraṇya very aptly and concisely defines Pratibimbavāda. Pariṇāma is the modification of the state of the cause. The same substance changes its form as milk into curd, clay into a pot and gold into an ear-ring.[4] He also explains the minute difference between Pariṇāmavāda and Vivartavāda. In an actual modification of the substratum, when milk is turned into curd, the former, milk disappears. But in 'Vivarta' the substratum clay or gold is not changed when these are modified into a pot or an earring. One must not doubt that the broken pieces of a pot do not resemble the original clay. These pieces when powdered again become the clay. The persistence of gold into an earring in clear.[5] We cannot recover milk from the curd but we can surely recover the clay and gold from a pot and earring respectively. On the basis of this logical fallacy Vidyāraṇya rejects Pariṇāmavāda.

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[1] Pañ. 8.32.
ईषद्भासनमाभासः प्रतिविम्बस्तथाविधः .

[2] S. K.—16.
Eng. translation by Mainkar T. G.
परिणामतः सलिलवत् प्रतिप्रतिगुणाश्रयविशेषात् ।

[3] Sircar. M. N. Vedantic Thought and Culture, p. 90.
वस्तुनः तत्समसत्वाकोऽन्यथाभावः परिणामः कारणभिन्नं कार्यं परिणामः ।

[4] Pañ. 13.8.
अवस्थान्तरतापत्तिरेकस्य परिणामितः ।

[5] Pañ. 13.50.
मैवं चूर्णेऽस्त मृदपं स्वर्णरूपं त्वतिस्फुटम् ।

The Naiyyāyika theory of causation is known as Ārambhavāda or Asatkāryavāda because the Naiyyāyikas contend that previous non-existence originates from the existent cause or causes. The operative causes combine together to give rise to something that did not exist before.[1] Vidyāraṇya defines Ārambhavāda as consisting of effect being different from the cause as cloth is totally different form its cause[2]. In this way Naiyyāyikas hold that the properties of effects are different from those of the cause. The properties of cause and automatically inherited in the effect thus the clay should have two sets of properties viz., those of the cause and those of the effect. But this is, however not the case. Thus the theory is defective according to Vidyāraṇya.

Vidyāraṇya does not take into consideration the theories of Cārvākas, Bauddhas and Jainas. He is to the point. He even does not go into the details of Ārambhavāda and Pariṇāmavāda. He aptly defines them, shows their logical defects and establishes Vivartavāda. He does not make any compromise with the Sāṅkhyas or Naiyyāyikas.

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1. Sircar. M. N. Vedantic Thought and Culture, p. 86.
2. Paṇ. 13.7.
   तन्तोःपटस्य निष्पत्तेर्भिन्नौ तन्तुपटौ खलु ।

CHAPTER III

ĪŚVARA AND JĪVA

The entire creation is a joint action of Īśvara and Jīva. Īśvara provides the material and the Jīva, the means of experience. Īśvara's action begins from his will to create and diversify Himself in the animation of all individualities. Jīva's creation commences from the waking consciousness and ends with the final emancipation.

Īśvara and Jīva both are the subtle creations of Māyā.[1] These are the reflection of Brahman in Māyā. Īśvara and Jīva are intelligent and transparent. Thus these are different from other material objects. The upādhis of Īśvara and Jīva are capable of presenting a clear reflection of consciousness whereas the other products of Māyā cannot. Īśvara and Jīva both are the products of Māyā yet they differ from each other. Īśvara's medium of reflection is pure sattva while of Jīva's is tainted by rajas and tamas.[2] Vidyāraṇya clarifies this difference. Īśvara and Jīva differ from each other as the glass jar is different from the earthen jar. Both the jars serve the same purpose. Yet there is a distinction, one gives the reflection and the other does not.[1] This example may not satisfy us as the jars are made of different materials. Thus Vidyāraṇya gives another example. Mind and the body both are the products of food. Mind is subtler and purer then the body.[2] In the similar mannrr Iśvara and Jīva differ from each other.

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[1] N. U. T. Up. 9.
जीवेशावाभासेन करोति माया ।
Pañ. 6.212.
ताम्यां सर्वं प्रकल्पितम् ।

[2] Pañ. 1.16-17
मायाबिम्बो वशीकृत्ये तां स्यात्सर्वज्ञ ईश्वरः ॥
अविद्यावशगस्त्वन्यः ।

From the above examples it is clear that both Iśvara and Jiva differ from each other. They differ from other products of Māyā also. Iśvara and Jīva are more subtle, bright and intelligent. Brightness and subtlity are all right in the case of both but how intelligence is possible in them ? Vidyāraṇya answers that they take the light of consciousness through Māyā, Both Iśvara and Jīva are illusory being the products of Māyā. But Iśvara is said to be omnipotent and Jīva is not so. Vidyāraṇya's reply is the same. To invest Iśvara with such attributes is also the work of Māyā. When it can create Iśvara, the receptacle of these qualities, then it is not a difficult job to create attributes in Him.

Vidyāraṇya has made the concepts of Iśvara and Jīva very clear. He discusses the duality created by Iśvara and Jīva respectively :

Iśvara is the source of all. In various Śruti-passages Iśvara is told to be the creator of the world. Brahman associated with Māyā is the great Iśvara. It is the who creates the world.[3] He created the world by His will.[4] He is the source

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1. Pañ. 8.60
मायिकावेव जीवेशौ स्वच्छौ तौ काचकुम्भवत् ।
2. Ibid. 8.61.
अन्नजन्यं मनो देहात्स्वच्छं यद्वत्तथैव तौ ।
3. Pañ. 4.2.
Śvetā. Up. 4.10
मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
4. Taitt. Up. 2.6.
सोऽकामयत । वहु स्यां प्रजायेयेति ।

of all.[1] Here, creation does not mean to bring into existence something new. Metaphysically it means manifestation and demanifestation. To clarify this idea Vidyāraṇya quotes from the Paingala Upaniṣad.[2] The universe remains enclosed within the Lord and he causes the manifestation of the entire universe. This universe is manifested according to the past deeds of the living beings. This manifestation is like the unrolling of painted canvas.[3] The picture on the canvas does not become apparent until the canvas is unfolded. When the canvas is rolled up the picture is no longer visible. In the same way when all the karmas of beings are exhausted, Lord withdraws the universe and keeps it within Himself in the latent form. This manifestation and demanifestation of the world is natural like day and night, the states of waking and sleeping, the opening and closing of eyes.

In the context of the present discussion the prevailing opinions of the philosophers is like this. For instance Śaṅkara considers that the world of phenomena existed in the mind of Īśvara as its object.[4] Not only the world of phenomena existed in the mind of Īśvara but He goes much further than that.[5] Rāmānuja thinks that the individual and the world of

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1. Śvetā. 5.5.
   यतो वा इमानि भूतानि जायन्ते ।
   Māṇ. Up. 6.
   एष योनिः सर्वस्य ।
2. P. Up. 1.4.
   स स्वाधीनमायः सर्वज्ञः ।
3. Pañ. 6.183.
   पटो यद्वत्प्रसारितः ।
4. Chh. Up. 8.14.1. Śaṅkara Bhāṣya.
   कर्म्मंयत् प्रागुत्पत्तेरीश्वरस्य ज्ञानस्य विषयीभवति ।
5. Shāstrī Nalini Mohan Mukherjee—a Study of Shankar pp. 147-48.

inanimate objects are not mere appearances. They are the parts of the supreme Being.[1] The universe according to Hegel is 'logic crystalized'. It is an eternal process of self introspection of the Absolute.[2] This view is different from that of Advaitins. Vidyāraṇya upholds the traditional view of the earlier upaniṣadicthought. Īśvara is the mediating principle between Brahman and world, accordingly shares the natures of both. He is one with Brahman, at the same time he is related to the objective world also.[3]

Īśvara is the material cause of both animate and inanimate beings. That aspect of Parmātman where Tamas predominates is the cause of inanimate; and in which the intelligence predominates is the cause of conscious beings.[4] Sureśvarācārya may also be considered here. He establishes that Īśvara is the cause of such beings according to their inner-impressions alongwith moral and spiritual actions.[5] It appears that Sureśvarācārya considers Parmātman to be the cause of the universe. According to Vidyāraṇya this view does not create any difficulty. Sureśvarācārya holds Brahman to be the cause of the universe but at the same time he has taken for granted

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1. Bṛh. Up. 4.4.22.
   यस्य सर्वाणि भूतानि शरीरम् ।
2. Shastri Nalini Mohan Mukherjee pp. 98.99
   (A study of Śaṅkara)
3. Māṇ. Up. 6.
   B. S.—Śhaṅkara Bhāṣya 1.1.5.
   एप सर्वेश्वर--प्रभवाप्ययौ भूतानाम्।
4. Pañ. VI-188.
   तमः प्रधानः क्षेत्राणां चित्प्रधानश्चिदात्मानाम् ।
   परः कारणतामेति भावनाज्ञानकर्मभिः ।।
5. Sureśvarācārya—Vārttika.
   भावनाज्ञानकर्मभिः तमप्रधानः क्षेत्राणां कारणतां एति,
   चित्प्रधानः चिदात्मानाम् ।

the reciprocate superimposition of Brahman and Īśvara. Thus Īśvara is the cause of this universe with the superimposition on Brahman. Vidyāraṇya explains this superimposition beautifully. The starch becomes one with the cloth when stiffened with starch, so the ignorant conceive Īśvara to be one with Parmātman who is in reality 'Cit' reflected in Māyā.

Īśvara is the inner controller since It abides in and activates and controls all the other sheaths like Vijñānamaya.[1] Remaining in the intellect He impels the intellect to inner activity. He has the intellect for his body. He controls from within but the beings do not know Him. He is the internal ruler.[2] Vidyāraṇya gives the summary of the details of Aǹtaryāmī Brāhmaṇa of the Bṛhdāraṇyaka upaniṣad. As the threads pervade a piece of cloth and constitute its material cause so the Internal ruler pervades the whole universe. At the same time He is the cause of the universe. When the threads move, the cloth also moves. Similarly the Internal ruler affected by the Vāsanās of objects essentially does something. The difficulty is that He is situated innermost of all. Thus He is not felt in all the stages. He is inferred to exist wherever stages come to an end. To make more clear the inner-rulership, Vidyāraṇya comments upon the Śruti passage.[3] First he comments upon, 'who controls within'. If any motion is imparted to the threads, the cloth is motivated, cloth has no independence at all. Similarly the worldly objects assume their form and nature as Aṅtaryāmī spaces them according to their past desires and impressions.[1] Vidyāraṇya gives the evidence from the Gītā, 'The Lord dwells in the hearts of all beings and makes them revolve by Māyā as if mounted on a wheel.[2] This verse is very important to understand the cosmic procedure. Each word is significant. Īśvara is word in the singular number purposely to negate the view of Īśvara being many. Śrī Vallabhācārya and Śrī Viṣṇuswāmī consider many Īśvaras directing many Jīvas. If we consider one Īśvara for one Jīva then there will be many rulers and world will be in a chaos. If these rulers are partial rulers, then, too, the problem remains unsolved. If one ruler is omniscient then there is no need of other helpers. If He is not so then surely He must be Anīśvara Jīva. Likewise Vācaspati Miśra has accepted many Īśvaras. He considers Adhyāropavāda necessary to be first understood to know the truth of Advaita—Vedānta.[3] Hence the word 'Īśvara' in the verse means 'the ruler'.[4] The word 'Arjuna' though being a name carries within it a special sense. It means 'Pure in the internal self'.[5] Vidyāraṇya explains the word 'Sarvabhūtānām'. This word is not explained in the various commentaries of Gītā. The word

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[1] Pañ. 6.164.
धियमन्तर्यमयति···

Bṛh. Up. 3.7.22.
यो विज्ञानमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ।

[2] Bṛh. Up. 3.7.15.
यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः···।

[3] Brh. Up. 3.7.15.
यः सर्वाणि भूतान्यन्तरो यमयति ।

Pañ. 6.175.

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1. Pañ. 6.170.

तथाऽन्तर्याम्ययं यत्र यया वासनया यथा ।
विक्रियेत तथाऽवश्यं भवत्येव न संशयः ।।

2. Gītā—18.61 & Pañ. 6.171

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्राम्यन्सर्वभूतानि यन्त्रारूढानि मायया ।।

3. Pañ.—Pītāmbarbhāṣya. p. 307.

4. Gītā Śaṅkara Bhāṣya—edited by Paniskar. p. 74.
ईशनशीलो नारायणः ।

5. Rigveda. 6.9.1.
अहश्च कृष्णमहरर्जुनं च ।

"All beings' means the Vijñānamaya Jivas, residing in the heart. Īśvara being their material cause appears to undergo transmigration with the Jīvas. The reality is that Īśvara does not change. It appears to be so because of the adjuncts. The word 'wheel' means the frame of the body with sheath etc. 'Mounted on a wheel' signifies that under the sway of Māyā, the Jīvas have come to consider the body as the ego. The word 'Bhramaṇa' means the performance of good and bad deeds by the Jivas. Śaṅkara has also interpreted the word beautifully. Jīvas perform the actions like the wooden dolls mounted on a wheel.[1] The word 'Bhramaṇa' of Gītā implies the same sense as the word 'Yamayati' in the Bṛhdāraṇyaka upaniṣad. Thus the whole verse of Gītā according to Vidyāraṇya means that Lord Himself by His power of Māyā becomes involved in the intellect sheath and forced to change with the operation of the intellect.[2] The rulership of Īśvara is evident in the words of Duryodhana—'I know very well what is virtue and vice but I cannot practise or resist from it. I act as if prompted by some Lord seated in my heart.'[3] From this statement of Duryodhana it is clear we can do nothing against the will of Internal ruler. Human will has no value and human endeavour is totally useless. Jivas have no control over the force above them. Vidyāraṇya replies that Īśvara Himself appears as free-will.[4] He transforms Himself as human-efforts. The beings do not know that Īśvara is working from within. Śaṅkara also opines that man is identical with 'His

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1. Gītā 18.61 Śaṅkara Bhāṣya.
   यथा दारुकृत पुरुषादीनि यन्त्रारूढानि ।
2. Pañ. 6.174.
   विक्रियते मायया भ्रामणं हि तत् ।
3. Ibid. 6.176 and Prapanna Gītā-56.
   जानामि धर्मं न च मे प्रवृत्तिर्जानाम्यधर्मं न च मे निवृत्तिः ।
   केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि ।।
4. Pañ. 6.177
   ईशः पुरुषकारस्य रूपेणापि विवर्तते ।।

Will'. But he identifies this will with decisive mental state.[1] Whatever may be the nature of will, the Jīva becomes the same after departing from this world.[2]

Īśvara is the overlord. Vidyāraṇya is of the opinion that overlordship is different from the inner rulership.[3] It is clear from the various Sruti passages. 'Because of His fear the forces of nature work'. 'Everything works due to his fear'.[4] These śruti statements declare Īśvara's overlordship. 'He prompts every act from within'. This Śruti passage shows Īśvara's inner-rulership. In this way Īśvara is controller within and outside. There is no scope for doubt. 'The sun and the planets move at His command. Lord entering the human body, controls it is from within'.[5] Īśvara is neither Ārambhī nor Pariṇāmī but Vivartī. Such omniscient and omnipotent Lord cannot be Ārambhī because He is secondless and therein cause and effect cannot be different. Pariṇāma theory is equally inapplicable in the case of Īśvara. He is without parts, therefore any change is not susceptible in his case. Vidyāraṇya informs us that the authorities like Vyāsa and Śaṅkara criticised this view with strong reasoning. The alternative which suits most to Advaitins is that Īśvara is Vivartī.[1]

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[1] Chh. Up. 3.14.1—Saṅkara Bhāṣya.
क्रतुपर्यः अध्यवसायात्मकः पुरुषः जीवः ।

[2] Chh. Up. 3.14.1—Śaṅkara Bhāṣya.
क्रतवनुरूपः फलात्मको भवति ।

[3] Pañ. 6.180.
सर्वेश्वरत्वमेतत्स्यादन्तर्यामित्वतः पृथक् ।

[4] Kaṭha. Up. 2.3.3.
भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

[5] Bṛh. Up. 3.8.9.
गार्गि सूर्यचन्द्रमसौ विधृतौ तिष्ठतः ।
एतस्य वा अक्षरस्य प्रशासन—॥

Īśvara is the Bliss-Sheath. Īśvara is the reflection of consciousness in the vāsanās and bliss. Sheath is nothing but such a reflection.[2] Here it must be clear that 'individual bliss sheath means only a portion of the 'universal-Bliss' as a spot in India is a spot in the continent of Asia, in the globe as well as in the universe'.[3] The objection may be raised that Bliss sheath is the causal state of Jīva, how can it be a universal cause ? Vidyāraṇya has already told that Īśvara is overlord, inner ruler and source of all. Thus individual bliss sheath is a portion of the universal cause. These attributes are not visible in the bliss sheath. The author of the Pañcadaśī replies that first of all, the assertion of Śruti cannot be falsified; secondly everything is possible for Māyā. Some may further criticize this view. Vijñānamaya-sheath becomes subtle and changes into Ānandamaya. In this way Īśvara will be momentary as the bliss-sheath which disappears in the waking and dreaming states. The difficulty is that Īśvara is not the object of our perception. This is why He appears to be momentary. The best way to ascertain the existence of Īśvara is to seek the evidences from Śruti and reasoning.

The place assigned to Īśvara in the other schools is different. In the Nyāya-Vaiśeṣika-system the position given to Īśvara is an insignificant one. The Naiyāyikas use the concept of God as an expedient to solve their logical problems in the way they handle the Adṛṣṭa also.[4] Some Vaiśeṣikas consider Īśvara as

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1. Pañ.—Vi—186.

   आविर्भावतिरोभावशक्तिमन्वेन हेतुना ।
   आरम्भपरिणामादि चोद्यानां नात्र सम्भवः ॥

2. Māṇ. Up. 5.

   सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवाऽऽनन्दमयो...।

3. Pañ. translated by Swāhānanda—p. 153.
4. Warrior. K.—Concept of Mukti. p. 35.

efficient cause. According to them Īśvara is merely the substratum of Prakṛti and Jīva. This view does not hold good as compared to the Advaitic view of Īśvara. If Īśvara is merely the sustainer (Adhiṣṭhātā), if he makes the Jīvas superior or inferior according to his own will then Īśvara must be like an ordinary person. If we accept that the actions of Jīvas are granted by Īśvara from time eternal then, too, this process will be a blind process. Hence Īśvara is not merely the efficient cause of this world but is more than that. The position of Īśvara in the Mīmānsaka-system is strange one. It neither approves nor disapproves Īśvara.[1]

Ordinarily Sānkhya is called a Nirīśvaravādī-system.[2] Īśvara is not considered as an agent. Still there is a description of Īśvara as the witness of the world.[3] Prakṛti does the works of creation merely on account of having intact closeness with Īśvara just as the iron is motivated only by the closeness of a magnet.[4] Vijñāñabhikshu treated Sāṅkhya as Seśvara.[5] In this way Prakṛti with Īśvara comes nearer to that of Rāmānuja. Rāmānuja considers Sattva, Rajas and Tamas as the attributes of Prakṛti, rather than their constituents. The Prakṛti of Rāmānuja is dependant on God.[6] In the Yoga sūtras Īśvara is described with his full glory. He is called the eternal supreme Guru.[7] Vyāsa points out that Īśvara sheds

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1. Sharma Rāmmūrti—Advaita-Vedānta p. 48.
2. Ibid. p. 22.
3. S. S. 3.5.

   ईदृशेश्वरसिद्धिः सिद्धा ।
4. Ibid. 1.96.

   तत्सन्निधानादधिष्ठातृत्वं मणिवत् ।
5. S. P. B. 3.57.

   प्रकृतिलीनस्य जन्येश्वरसिद्धिः ।
6. Rānāde. R. D.—Vedānta—the culmination of Indian thought p. 87.
7. Y. S. 1.25.

   स एष सर्वेषामपि गुरुः कालेनावच्छेदात् ।

kindness on all beings.[1] He is capable af creating the whole world by His Will. This idea is similar to that given in Śvetāśvatara upaniṣad. Here, Īśvara is significantly called 'Jālvān'—the 'netter' or 'the fisher'. The Jīvas are thrown into the sea of physical matter like a fisher's net. When their catch of experience is full, they are withdrawn by the fisher.[2] Gauḍapāda also thinks on the same line.[3]

The Jainācāryas do not accept Īśvara as the creator of the world. They think omniscient and kind Īśvara would have not created such a world full of sorrows or sins. This shows their limited approach of intellect which could not solve the great problem of sin and sorrow. This view point cannot negate the existence of Īśvara.[4]

From the above descriptions it is clear that only the accounts of Īśvara in the Yoga-system are nearer to those of Advaita-Vedānta. But surely there is difference. The yogis do not accept the factor of Māyā accompanying Īśvara while Vidyāraṇya holds Īśvara to be Brahman Itself. He appears as Īśvara only when in contact with Māyā.[5]

Īśvara Himself assumed many forms as the Jīvas and entered into the bodies.[6] The imperishable became the finite

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[1] Y.S:1 25- Vyāsabhāṣya.
भूतानुग्रहप्रयोजनम् ।

[2] Idea taken from Mukhopādhyāya Govinda Gopāla—
Studies in the upaniṣads. p.150.

[3] G. K. 1.8.
इच्छामात्रप्रभोः सृष्टिरिति ।

[4] Kalyāṇa Vedāṅka—Khaṇḍa. 1—Aṅka—1. 1936.
Kṛṣṇatīrtha Bhāratī.
Īśvara Jīva Aur Saṅsāra ke sambandha Mein Bhagvān Śrī.
Śaṅkarācārya ke Vicāra.

[5] Pañ. 3.40.
तच्छक्तयुपाधिसंयोगाद्ब्रह्मैवेश्वरतां व्रजेत् ।

[6] Ibid. 4.10.
कृत्वारूपान्तरं जैवं देहं प्राविशदीश्वरः ।

Jīva. One Īśvara manifests as many names and forms.[1] According to the Pañcadaśī Jīva is of different grades due to the difference in degrees of admixture of Sattva, Rajas and Tamas.[2]

Derivation of the word Jīva proves that Jīva is the principle of life.[3] 'Jīva' is so called because it sustains prāṇas.[4] Vidyāraṇya defines Jīva as the composite of three parts e. g. substratum of consciousness called the Kūṭastha, the subtle-body and the reflection of pure consciousness on the subtle-body.[5] 'Just as the pot ether, the pot with water and the reflection of the cosmic ether in it constitute the content of the pot, so also Jīva is a complex of the substrate intelligence, the internal organ, its limiting adjunct and the reflection of intelligence reflected in it'.[6] This definition of Jīva throws light on the origin of the Jīva. The causal body namely Avidyā cannot act. Therefore, the reflection of pure consciousness in the subtle-body gives rise to Jīva and Jīva's individuality. This fact is evident in the deep sleep when Jīva is shrouded in Avidyā. Due to this Avidyā the principle of individuation does not act.

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[1] Chh. Up. 6.3.2.

अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ।

[2] Pañ. 1.17.

सा कारणशरीरं स्यात्प्राज्ञस्तत्राभिमानवान् ।

[6] जीव+घञ् ।

[4] Pañ. 4.10.

जीवत्वं प्राणधारणात्

[5] Ibid. 4.11.

चैतन्य यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।
चिच्छाया लिङ्गदेहस्था ततसंघो जीव उच्यते ।।

[6] Mahādevan—T. M. P. An interpretative Exposition of Pañcadaśī. p. 41.

To make the concept of Jīva more clear Vidyāraṇya compares Jīvas with the painted clothes of the human figures in a painting. These clothes are painted in a way that these appear as real. Jīvas too are nothing but the superimposed forms on the consciousness. The human figures drawn on the canvas appear to be many which are in fact, 'painting in a painting'. Similarly Jīvas too appear manifold, each with a reflection of intelligence. These Jīvas are subject to transmigration just as the painted figures are removed and resketched. In the example of painting. the painted cloths are considered to be the real cloths, similarly the ignorants think that 'consciousness' the substratum of the Jīvas involves change. This wrong conception is formed due to ignorance. The Jīvas are shadows of immutable and impartite Self. Thus the Jívas transmigrate and not the Self.[1]

Jīva creates duality in a different way. Vidyaraṇya informs us that the creation of Jīva is given in detail in Bṛhdāraṇyaka upaniṣad. The seven kinds of food are meant for different grades of Jīvas.[2] Vidyāraṇya affirms that no doubt originally all these objects are created by Īśvara but not the effort of investing these obects with different forms according to the need is definitely of the Jīva Itself. It does so through action and reflection.[3] Reflection or knowledge here means 'thinking of objects'. Īśvara is the creator but being desireless He is not enjoyer. The Jīva becomes the enjoyer through his action. In this way the objects are related to Īśvara as created by Him and on the other hand concerned with Jīva who is the enjoyer

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1. Pañ. 6.7
जीवनामानो बहुधा संसरन्त्यमी ।।
2. Bṛh. up. 1.5.2
यत्सप्तान्नानि मेधया हि तपसाऽजनयत्पिता । 'एकमस्यसाधारणम्'...'द्वे देवानभाजयत्' 'पशुभ्य एकं...'
3. Pañ. 4.17
ईशेन यद्यप्येतानि निर्मितानि स्वरूपतः ।
तथापि ज्ञानकर्मभ्यां जीवोऽकार्षीत्तदन्नताम् ।।

of these in many forms.[1] To clarify this dual relationship Vidyāraṇya presents the simili of a lady. She is brought into being by her parents and loved by the husband.[2] Hence she is related to both. The Jīva makes the objects created by Īśvarā enjoyable with the function of the inner organ.

Vidyāraṇya further adds that the duality created by the Jīva is also of two types. One is in conformity with the shāstras e. g. meditation or worship of the devas. The other is not confirmed by the Śruti as to do violence and think about other woman and so on. This Ashāstrīya-dvaita is again twofold—violent and dull. Violent one gives rise to lust, anger and other passions. The second one is the cause of day-dreams.[3]

Through these details Vidyāraṇya wants to convey that Jīva is bound by the duality created by itself. Vidyāraṇya proves this by an example. The gem created by Īśvara is one and the same. The Jīva creates the three respective feelings of happiness, disappointment and indifference on obtaining it, failing to have it and when one neither wants nor hates the gem.[4] The Jīva is entangled like a cocoon by its own will. When the owners of donkeys have no chains to bind their donkeys, they play a drama of binding their feet by touching their feet all around. The donkeys think that they are chained and do not move at night.[5] Similarly Jīva thinks

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1. Pañ. 4.18
ईशकार्यं जीवभोग्यं जगद्द्वाभ्यां समन्वितम् ॥
2. Pañ. 4.18.
पितृजन्या भर्तृभोग्या यथा योषित्तथेष्यताम् ॥
3. Pañ. 4.43 to 49.
जीवद्वैतं तु शास्त्रीयमशास्त्रीयमिति द्विधा ।
4. Ibid. 4.21.
हृष्यत्येकोमणिंलब्ध्वाक्रुधयत्यन्योह्यलाभतः ॥
पश्यत्येव विरक्तोऽत्र न हृष्यति न कुप्यति ॥
5. Idea taken from Pañcadaśī, commented by Bhāṣkara Rāma-Avtāra p. 434.

that he is bound and does not try to get free. This is not an exaggeration. Swāmī Kṛṣṇānanda gives the evidence. When we are not concerned with anything, we have a peculiar kind of freedom, and a feeling of happiness which we do not experience when our thoughts get entangled in what we term the business of life. We concern ourselves with things, and hence it is that we have a variety of feelings'.[1] When Jīva is willing to breathe in the air of freedom it can itself break its chains.

There is not much difference among the different schools of philosophy as far as the concept of Jīva is concerned. Jaina system is a bit different in this regard. It considers two realities Jīva and Ajīva. The knowers are Jīvas and ignorants are the Ajīvas.[2]

The relationship of Īśvara and Jīva is very significant. Vidyāraṇya is Ābhāsavādin thus he interpretes the Śruti passage[3] in his own way. Īśvara and Jīva are creations of Māyā in being the reflection of consciousness on It. It must be clear that 'Māyā creates' does not mean that Jīva and Īśvara are the effects of Māyā. 'It means that they are proved when Māyā is proved'.[4]

Śaṅkara holds Jīva to be ignorant, small and weak in Comparison to Īśvara.[5] The later Adivaitins put forward the different suggestions regarding the relationship of Īśvara and Jīva. The author of the Prakaṭārthavivaraṇa calls the reflection of intelligence in Māyā as Īśvara and reflection innumerous small portions of that Māyā as Jīvas. The author of the Sankshepaśārīraka holds the same view. The Pañcapādikāvivaraṇakāra regards the Jīva as a reflection of Īśvara. Sometimes Jīva is said to be Īśvara under the influence of Māyā. The author of the Vivaraṇopanyāsa maintains that consciousness reflected in Avidyā is Jīva. Its being Īśvara consists in nothing more than the act of witnessing. Brahman as Bimba (witnessing consciousness) is Īśvara and as Pratibimba (reflected consciousness) is Jīva.[1] Īśvara covered Himself of His own accord and not by any compulsion. Jīva is Anīśa because his covering is not conscious or self-willed but rather imposed upon him. Māyā in its Āvaraṇa aspect is powerless over Īśvara. Unity of being is never concealed from Him, therefore, he is sarvajña. Jīva is Prājñya as Māyā obscures his unity.

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[1] Swamī Kṛṣṇānanda—Philosophy of the Pañcadaśī—
Divine Life (28) p. 31.

[2] Shāstrī Rādhāprasāda—Prācya Darshana pp. 70-71

[3] N. U. T. up. 9
जीवेशावाभासेन करोति माया ।

[4] Pañ.—Pītāmbara Bhāṣya pp. 298-99

[5] Bṛh. up. 2.1 Śāṅkara Bhaṣya
निरतिशयोपाधिः ।

The relationship of Īśvara and Jīva is beautifully explained in the Śruti. Īśvara and Jīva are compared to the two birds perching on the self-same tree. The difference is this :—one looks on without eating the fruits of the tree while the other, the Jīva eats the fruit. Here, Īśvara and Jīva are said to be enjoying the fruits due to 'Chatrinyāya' otherwise Īśvara does not act and does not reap the fruit thereof.[2] In another Śruti passage Jīva is said to be the shadow and Īśvara as light yet living in one and the same cavty.[3] In Vedāntasāra Īśvara and Jīva are described collectively and individually. These are compared with a forest and a tree respectively.[4] Vidyāraṇya's poetic imagination to simplfiy the philosophical mysteries is appreciable. He beautifully explains the relation-

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1. Appayya Dixit—S.L.S.
विम्ब: ईश्वर:, अन्त:करणे चित् प्रतिबिम्बो जीव—

2. Muṇ. up. 3.1
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्य: पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ।

3. Kaṭha, up. 3.1
छायातपो ब्रह्मविदो वदन्ति ।

4. Pañ. 6.155
मेघाकाशजलाकाशाविव तौ सुव्यवस्थितौ ॥

ship of Īśvara and Jīva. Jīva and Īśvara are like the Jalākāśa and the Meghākāśa respectively.[1] The Meghākāśa is not clearly visible like Jalākāśa. Similarly Īśvara is not easily perceived like the reflection of sky in the cloud.[2] The individual and collective idea also becomes clear through this simili. Moreover vastness of Meghākāśa and limit of Jalākāśa makes the concepts of Īśvara and Jīva very simple and clear.

The Advaitic view-point is that Īśvara and Jīva though differ from each other yet they are one with Brahman. Jīva is rightly compared to a drop of water and Īśvara as a vast ocean. Actually drop of water has no separate existence from the ocean. Similarly Jīva in one with Īśvara.[3]

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[1] Sadānanda. V.S. 20

अत्राप्यखिलसूक्ष्मशरीरमेकबुद्धिविषयतया वनवज्जलाशयवद्वासमष्टिरनेकबुद्धिविषयतया वृक्षवज्जलवद्वा व्यष्टिरपि भवति ।

[2] Pañ. 6.153

मेघाकाशवदस्पष्टचिदाभासोऽनुमीयताम् ।

[3] Pāndeya Saṇgam Lāl—Gāndhī Kā Darshan. p. 188

CHAPTER IV

BRAHMAN

The source of this world is Brahman. Brahman is both material and efficient cause of the world. This idea is beautifully stated in the Śruti. As the spider spins the cobweb out of its own abdomen and again draws it into itself. Similarly the universe emerges from Brahman and dissolutes into Brahman.[1]

Vidyāraṇya agrees that Brahman as the source of this world is not unreal but real. The Real is existent and unreal can never come into being.[2] He elaborates this idea. The sun does not have the attribute of darkness, nor is it itself of the nature of darkness.[3] Buddhists do not believe this fact. They consider 'void' as the sole-reality on the basis of dry ratiocination. Śaṅkara states that these Buddhists do not believe in Śruti hence they are confused regarding the nature of Brahman which is beyond thought. Like Śaṅkara Vidyāraṇya is against the view of Buddhists. He considers them as merged in darkness. Perceiv-

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1. Bṛh. up. 2.1.20
स यथोर्णनाभिस्तन्तुनोच्चरेत्,—

2i Gītā, 2.16
नासतो विद्यते भावो नाभावो विद्यते सतः ।

3. Pañ. 2.33
न युक्तस्तमसा सूर्यो नापि चासौ तमोमयः ।

ing only with the eye of inference they perceive 'nothingness' only.[1]

Vidyāraṇya further explains that the Śruti-text 'Nothing existed in the beginning' has twofold meaning e.g. :

1. Nothing was of the nature of existence.
2. Nothing was connected with the existence.

In this context if at all the view of the Mādhyamikas is to be considered, it is noted that the Mādhyamikas are not clear which meaning they prefer. Secondly, nothingness is contradicted in both the cases. 'Nothing' and 'Existed' both are contradictory terms. Predication is of two kinds : About the nature of a thing predicated and about something else in connection with the things predicated. In the first kind of predication 'existence' becomes the nature of 'nothing'. In the second predication the relation is between the two things. Both the predications are non-admissible to Buddhists. Hence the statement of Buddhists 'nothing existed' is invalid, because 'nothing' and 'existed' are diametrically opposed to each other.

The Mādhyamikas argue in favour of their doctrine of 'void'. They claim as the names and forms of Ākāśa are conjured up by 'Māyā' on 'sat' similarly names and forms are suprimposed on 'Asat' by Māyā. The author of the Pañcadaśī cleverly replies that names and forms of a thing are not superimposed on itself but on the other thing. The non-being cannot be the locus of name and form because the locus should be something existent-real. The one thing becomes clear through the argument of the Mādhyamikas that they accept the factor of Māyā indirectly. Budhists counter question Advaitins. In the Śruti statement 'sat' and 'Āsit' are derived from the root 'as' meaning existence. If the Advaitins take the same meaning of the words then tautology is involved. If they take different meanings there remains no

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[1] Pañ. 2.31-32
आवेदिरे निरात्मत्वमनुमानैकचक्षुषः ॥
शून्यस्य न तु तद्युक्तमुभयं व्याहतत्वतः ॥

Advaita. Vidyāraṇya makes the position of the Vedāntins safe by replying that the statement involving tautology are common in our daily life. We use the expressions 'what was to be done has been done'; 'speeches spoken' and a 'burden is borne'. In 'sadāsit' the identical terms are used for the sake of those whose minds are accustomed to duality. The beginner cannot transcend the ideas of time and place. Thus the word 'Purā' is used with reference to timeless Brahman. The past tense 'Āsit' is also used to make the sense of the statement intelligible to the pupil. Vidyāraṇya mentions that there is only one Reality.[1] From the view point of non-duality neither questions, nor answers are 'possible'.[2] This universe is not different from Brahman.[3] All exists within the existence of Brahman.[4] The truth derived by this is that after dissolution an 'unmoving', 'ungraspable' and 'unnamed' Brahman remains.

Turning to the Vaiśeṣikas view point it is pointed out that the Vaiśeṣikas consider Ākāśa as Reality. They raise objection against Vedāntins' view of only one Reality. According to them Ākāśa composed of molecules is eternal. Vidyāraṇya counter-questions the Vaiśeṣikas if they can conceive the Ākāśa in the total absence of atomic world then why can Vedāntins not conceive 'sat' without Ākāśa ? Ākāśa is material. It cannot be conceived except in relation to other things.[5] Hence

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1. Pañ. 2.38.
अत्र द्वितीयं न हि शक्यते ।

2. Mān. K. 2.32.
न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ।।

3. Śaṅkara—Aprokṣānubhūti 45.
सर्वप्रपञ्चोऽयं ब्रह्मैवास्ति न चेतरत् ।

4. Ibid. 55.
अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितम् ।

5. Pañ. 2.43.
क्वं दृष्टं किञ्च ते पक्षे न प्रत्यक्षं वियत्खलु ।

Ākāśa is a relative term and is perishable. However, if the Vaiśeṣikas conceive Ākāśa as 'sat' in the absence of the atomic world then Vedāntins also can conceive of Brahman without Ākāśa. There is no logical fallacy involved in such a conception.[1] By negating everything beyond which we cannot negate anymore is Reality. Vidyāraṇya further argues that the perception of Ākāśa in the absence of the rest of the world is nothing but illusion only. What the Vaiśeṣikas really perceive is light and darkness. Vaiśeṣikas, claim that Ākāśa is not perceived by the senses does not stand to reason. Brahman is realized even when all the mentations cease in deep sleep or in the state of Samādhi.[2] The supreme Reality is intuted with the utmost certitude in the serenity of silence. The experience of quietude cannot be a night of nothingness.[3] No realization is possible in the absence of a realizer. If he is there, there is no more void. Hence Brahman is not void and Ākāśa is not the ultimate Reality.

The objection is raised even against this conclusion. The idea of existence is absent in the state of quiescence. This idea of voidness may be considered as the realization of Reality. Advaitins' clear reply is : When the mind is absent the ideas of neither existence nor non-existence can originate. The witness of the tranquil mind always exists. This verily is Brahman.

Brahman is one only without a second. Vidyāraṇya explains this fact by a new method, Oneness, onlyness and secondlessness are explained through the three types of differences e.g. (i) Difference existing in oneself (ii) Difference in species

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1. Pañ. 2.42.

   अत्यन्तं निर्जगद्व्योम यथा ते बुद्धिमाश्रितम् ।
   तयैव सन्निराकाशं कुतो नाश्रयते मतिम् ॥

2. Ibid. 2.44.

   सद्वस्तु शुद्धत्वस्माभिर्निश्चित्तैरनुभूयते ।

3. Mahādevan. T.M.P.—An Interpretative Exposition of the Pañcadaśī—p. 17.

(iii) Difference in guṇas. The difference of a tree from its leaves, flowers, fruits etc. is Svagata-Bheda. The difference of a tree from another tree is Sajātīya-Bheda. The difference of a tree from a stone is Vijātīya-Bheda. Reality has been denied all the three types of differences.[1] Oneness of Reality is maintained by the negation of 'Svagata-Bheda'. A tree has branches, flowers etc. but Brahman is partless. Having difference in a partless thing is out of question. 'Onlyness' negates Sajātīya-Bheda in Reality. There exists nothing apart from Brahman, therefore, Sajātīya-Bheda is negated. The word Advitīyam implies that Reality is devoid of Vijātīya-Bheda. Vijātiya of 'Reality' is non-reality. Vidyāraṇya affirms that unreal cannot be a pratiyogī of the Real.[2] 'Pratiyogī is a technical term of the Naiyyāyikas. It needs some clarification. A pot is not a cloth. Pot is pot due to its potness and a cloth is so due to its clothness. The total characteristics of a pot is entirely different from those of a cloth. In this example pot is 'Anuyogī' to cloth and clothness is a 'Pratiyogī' to a pot and vice-versa. In the present case 'sat' and 'Asat' are not on the same footing as cloth and pot are. Thus Vidyāraṇya is right in his assumption that unreal is not a pratiyogī of Real.

Names and forms are not the parts of Brahman. These subsist on existence. Names and forms are given for differentiating the things. Brahman is one and only thus, names and forms cannot be predicated of Him. Vidyāraṇya's aim is to clarify that Brahman is Absolute. When we say, 'It is' we have said everything about It. No attribute or adjective can help us in explaining Its real nature. There is no difference within It. Like the Ākāśa, Brahman is partless. Here, Reality is compared to Ākāśa to make the idea of partlessness more clear. Vidyāraṇya never means that Absolute is like the Ākāśa in all its characteristics. He compares both because these (Brahmah and Ākāśa) share the same quality of partlessness. Partlessness of Ākāśa is evident. On this evidence the partlessness of Brahman can be assumed. Moreover, Brahman is compared to Ākāśa because it is nearer to Him being the first evolute. The absolute oneness of Brahman is explained in the Śruti in detail yet Vidyāraṇya's attempt to deal exhaustively with this is commendable. The idea of oneness of Brahman is more easily grasped from the Pañcadaśī.

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[1] Pañ. 2.20-21.

वृक्षस्य स्वगतो --सजातीयो विजातीयश्शिलादितः ।
भेदत्रयं···ऐक्यावधारणद्वैतप्रतिषेधैस्त्रिभिः क्रमात् ।

[2] Ibid. 2.25.

नास्यातः प्रतियोगित्वं···

Brahman is 'Sat', 'Cit' and 'Ānantya' or (Ānanda). One must not be confused that Existence, Consciousness and Infinity are the parts or modifications of Brahman. Being Intelligence and Bliss are the essential nature of Brahman.[1] The term 'Infinity' must not be confused. That which is Infinite is Bliss. The threefold essential nature of Brahman is called attributes 'metaphorically, since they appear to be distinct in the external adjunct.'[2]

Brahman alone is 'sat' in the sense of eternal and all else is 'asat' in the sense of being contingent and transient, Śaṅkara explains 'sat' in an easy manner. Whatever is existent in all the three tenses is 'sat'.[3]

We must remember that this existence is not inert like clay. The word 'cit' signifies 'consciousness' and not 'having consciousness.' Consciousness is knowledge.[4] Consciousness or knowledge therefore, is not an adjunct of Brahman but Brahman Itself. Self consciousness of Reality is undeniable. It is said to be unknown because it is more than to be known. Actually Truth is not known but lived. It is called unknown because It is beyond all the conceptions of mind. It is the ultimate-subject, the source and even the seer of the mind.[1]

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[1] Taitt. Up. 2.1.1.
सत्यं ज्ञानमनन्तम् ।

[2] Mahādevan. T.M.P.—Philosophy of Advaita. p. 111.

[3] Śaṅkara—Tattvabodha; Prakaraṇagranthas of Śaṅkara—p. 27.
सत किम्, कालत्रयेऽपि तिष्ठति इति सत् ।
चित् किम्, ज्ञानस्वरूपकम् ।।

[4] Ken. Up. 2.3.
मस्यामतंतस्य मतं मतं यस्य न वेद सः ।

The intelligence nature of Reality is ordinarily manifested whereas the bliss nature is generally obscure. Knowledge refers to the general nature of Reality. Its particularization is Bliss.[2] 'That is the Infinite, wherein nothing else is perceived, nothing else is known.'[3] Thus Bliss and Infinity are not different terms. Śaṅkara explains this Infinity in his commentary to the Taittirīya Upaniṣad.[4] Vidyāraṇya also agrees with him Infinity is threefold. First kind of Infinity is from the point of place. Ākāśa is infinite in a particular sense. Brahman is not limited even by this space. It is all pervasive. Brahman is also infinite from the point of time. The nature of Brahman is eternal. It is not contradicted by time. Brahman is infinite as It is not limited by any object. It is of the nature of everything.[5]

In this way Brahman is Infinitum in all the three respects of time, place and object.[6] Brahma appears to be limited by

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1. Śaṅkara—Tattvabodha, Prakaraṇagranthas of Śaṅkara—p. 27
आनन्दः कः सुखस्वरूपः ।

2. Ibid.
वृत्तिष्वेतासु सर्वासु ब्रह्मणश्चित्स्वभावता । सुखांशश्चतिरोहितः ।।

3. Chh. Up. 8.24.1.—Śaṅkara-Bhāṣya.
यत्र नान्यत्पश्यति ।

4. Taitt. Up. 2.1. Śaṅkara-Bhāṣya.
अखण्डेकरसं रसम् ।

5. Śaṅkara-Ātmabodha. 59.
यद्युक्तमखिलं वस्तु व्यवहारश्चिदन्वितः ।

6. Pañ. 3.35.
ब्रह्मणि त्रिधा ।

time, place and substance merely because of illusion caused by Māyā. Otherwise, these modifications of Māyā cannot cause any limitation to Brahman.[1] All this is indeed Brahman, Brahman is all this.[2] He is the eternal among all those are intelligent.[3]

Brahman is signified by the negative term '(not this)'.[4] The objects within the reach of our perception are indicated 'Like this'. But Brahman is beyond the range of our perception. The objects beyond our perception are termed as, 'like that' Brahman is not even signified by this expression. These are the ordinary ways of expression. These cannot indicate the extraordinary Brahman.[5] Neti-Neti expresses the Highest. Vidyāraṇya simplifies this statement. When all the contents of a house are removed, something viz. space remains within. It cannot be removed.[6] Thus the total negation of every experience lauds finally in something positive. The opponets may call this 'something' or 'Reality' or 'Nothing'. For Vidyāraṇya it is only a verbal jaorgal. The universal idea is that something surely remains when all the things are negated.[7] Neti-Neti simply signifies the distinctness of the Reality from all this that is here. The other expressions cannot convey the sense of excluding everything. Thus Neti-Neti is exact expression for Reality. This expression does not deny the existence of Reality but it denies all the empirical characterization of Reality.[1] Neti-Neti seems the negation on the surface but it is actually a denial made on behalf of deeper-yes. The double negative Neti–Neti is used in the Śruti purposely. The first 'Neti' negates Māyā and the second negates all its effects—the gross and the subtle. In this way Reality only remains.

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[1] Pañ. 3.36
···मायया न देशादिकृतोऽन्तोस्ति ।

[2] Mān. Up. 2
सर्वं ह्येतत्ब्रह्मायमात्मा ब्रह्म ।

[3] Śvetā. Up. 6.13
नित्यो नित्यानां चेतनश्चचेतनानाम् ।

[4] Bṛh. up. 3.9.26
'नेति नेति'

[5] Pañ. 3.27-28
···नास्ति तत्र हि । यदनीदृगतादृक्च···

[6] Ibid. 3.30
अपनीतेषु मूर्तेषु ह्यमूर्तं शिष्यते वियत् ।

[7] Ibid. 3.31
निर्बाधं तावदस्ति हि ।

Western philosophers also approve the negative approach to Reality. The starting point of the philosophy of Oracle at Delphin was, 'onething only I know and that is that' 'I know nothing.'[2] John Damascene thinks that 'it is impossible to say what He is in Himself, and is more exact to speak of Him by the reflection of all terms.[3] St. Denys the Aeropagita affirms that 'He is neither one, nor unity, nor divinity—nor goodness—He is not Spirit, as we understand Spirit—He is nothing of that which is not, nothing even of that which is.'[4] The great commentator of the Chinese Tasism says, 'The principle cannot be enunciated; what is enunciated, is not it.'[5] Muslim philosophers also agree to this point. Mohyiddhin ibn Arabi claims, 'There is nothing, absolutely nothing, that is outside Him (Allah).[6]

Hegalian philosophers criticise the concept of Brahman. They call Him 'an indeterminate abstract Being which is hardly

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1. Pañ. 3.32
   स एष नेति नेत्यात्मेत्यतद्व्यावृत्तिरूपतः ।
2. Durant Will—The Story of Philosophy. p. 27
3. Review of Philosophy and Religion. Vo. VIII No. 1. p. 14-15
4. Ibid. p. 15.
5. Ibid. p. 14
6. Ibid.

distinguished from nothing.'[1] The reason for this criticism is that these philosophers cannot grasp the idea of pure monoism.

Taking into consideration all these factors the existence of Brahman cannot be challenged. But existence as it is witnessed and experienced by the individual souls on the earth is due to Its association with Māyā. The effect of this association is studied at length in the following chapter, 'Māyā'.

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[1] Kīrtikar. J.—Studies in Vedānta. p. 16

CHAPTER V

INDIVIDUAL SELF

we can have an idea of Individual-Self from the Universal-Self Brahman. Every individual has its own world of activities and mental streams. The guiding principle of individual's whole individuality is self. The self is very different from the individual. It is not easy to grasp this subtle principle all at once. This is why Vidyāraṇya has embarked upon the gradual progress regarding Self in Indian Philosophy.

He begins with the materialistics.[1] The materialists depend on false perceptional evidences.[2] They regard the self as an assemblage of factors beginning with the Kūṭasṭha and ending in gross-body. Nevertheless they also quote from the Śruti to support their view.[3] They consider Virochana as the ideal of their theory. We can do nothing except taking pity on these materialists who choose Virochana as an example and not 'Indra'. Their intellect cannot grasp the deeper facts experienced by Indra. It is clear that the body decays when life leaves it. Thus Ātman must be distinct and other than the body.

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[1] Lingaṇṇa Somayājī—Commentary on the Pañcadaśī. p. 159.
लोकायताः 'लोके आयताः'

[2] Pañ. 6.60.
प्रत्यक्षमाभासमाश्रिताः ।

[3] Chh. Up. 8.1.
आत्मैव देहमय ।
Taitt. Up.2.1.
स वा एष पुरुषोऽन्नरसमयः ।

There are some who consider the senses as the Ātman. They point out that the senses together with the intellect look different from the grors body.[1] When we say, 'I am speaking' 'I' means the senses of speech. In the Śruti the senses are told to be quarreling among themselves.[2] From this it is implied that they are conscious. They have to argue like this because inanimate one cannot be Ātman. The Vedāntic explanation of these statements are different. 'I see' does not mean 'the eye sees', But 'I' endowed with the eyes sees. There is a separate witness other than the senses, In considering senses as conscious, there falls the logical fallacy. Are the senses seperately conscious or conscious in a group ? In the former case each sense will pull in its own direction reducing the life impossible. In the later case if one sense becomes useless, then all must stop to function. But the fact is not so. Beings are seen to live when any of the senses is missing. Thus the contention, 'senses are conscious and are the Ātman' is wrong. As far as the quarrel of the senses in the Śruti is concerned that refers to presiding dieties of the senses.

The followers of the Hiraṇyagarbha school hold the vital airs to be the Ātman.[3] They give the logic, when the senses fail to operate, the prāṇas still function. This school is also considered materialistic. Vedāntins take this argument as merely the imagination of the mind. There is no rational proof to support this theory. The Hiraṇyagarbhas give the

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1. Pañ. 6.63.
   प्रत्यक्षत्वेनाभिमताहंधीर्देहातिरेकिणम्···
2. Bṛh. Up. 6.1.7 to 14.
3. G. K. 2.20.
   प्राण इति प्राणविदो ।

evidence from the Śruti.[1] Actually this passage in the Śruti is in a different context as Śaṅkara interprets, 'It is proper to understand by prāṇa, that which is a modification of Vāyu and has a five-fold function.'[2] Paṇḍit Pitāmbara has very clearly explained why the Prāṇas cannot be Ātman. (1) Prāṇa is nothing but vital air. As the outer air is not the Ātman, similarly this air inside the body also cannot be the Self. (2) Death is not inevitable when the Prāṇa is invisible. In the inanimate-beings like tree etc. the Prāṇa is not visible yet those are not considered dead beings. Even in the case of human-beings Prāṇas are invisible in the state of deep sleep yet the person is alive. (3) In the state of deep sleep prāṇas function yet man cannot act as in the waking state. It means Prāṇas are unconscious and cannot be Ātman. (4) The argument when prāṇas leave the body the man dies is also of no help to Hiraṇyagarbhas. Because the man dies even when the digesting air leaves the body. (5) Śruti's claim 'Prāṇas to be the best' merely suggests that we must meditate on Prāṇas. Śruti itself declares that subtle than the vital body is the mental one.[3] (6) Prāṇas are the subject of affection. We generally feel that without food our Prāṇas will leave or will be satisfied on taking the food. Thus these cannot be the subject of ego. (7) Lastly we ourselves feel the inward and outward motion of the Prāṇas. Thus Prāṇas cannot be the self.[4]

The followers of the Nārada Pañcarātra school consider the mind to be the Ātman.[5] They quote the Śruti passage as the proof for their argument.[1] But this theory is invalid for the following reasons :

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[1] Pr. Up. 4.3.
प्राणाग्नय एवैतस्मिन् पुरे जागर्ति ।

[2] Apte. V. M.—Translation of Brahmasūtra—Śaṅkara Bhāṣya. p. 173.

[3] Taitt. Up. 2.3.1·
तस्माद्वा एतस्मात्प्राणमयात् ।

[4] Pitāmbara—Commentary on the Pañcadaśī. p. 250.

[5] G. K. 2.25.
मन इति मनोविदः ।

(1) Mind is merely an instrument in perceiving the ego. (2) It is insentient as it is not co-existent with consciousness in deep-sleep. (3) 'My mind is calm now,' such statements negate the selfhood of mind because the knower of calmness of mind is different from the mind. (4) Moreover, mind is not the enjoyer independently. It is the enjoyer by the co-existence of Cidābhāsa. (5) The above quoted Śruti passage means, when the mind is full of desires it becomes the cause of bondage and when it is free from desires—it is a help in the attainment of the highest goal. Thus mind itself is not the sole cause of bondage and release.[2]

The Buddhists of Yogācāra-school believe that the Vijñāna is the Ātman as it is the basis of the mind. The mind grasps the matter through the intellect.[3] How is it possible for the mind and intellect to be the effect and the cause respectively when both are denoted by the same internal organ ? Vidyāraṇya removes this doubt. The internal organ has two vṛttis viz. the 'I consciousness' and 'this-consciousness'. The first subject consciousness is the intellect and the later 'object-consciousness' is the mind. Here, the intellect is used in the sense of Āhaṁkāra and not in the sense of 'discriminating-faculty'. In the Śruti the intellect and the mind are used in the same senses as Vidyāraṇya has used.[4] Buddhists take the idea of

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1. Mait. up. 5.34.11
   Pañ. 6.68
   मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
2. This view of the Pañcarātra—school is to be understood with reservations.
3. Pañ. 6.69
   विज्ञानमूलत्वं मनसः स्फुटत्वं गम्यते ।
4. Kaha. up. 3.10
   मनसः तु परा बुद्धिः ।
   Ibid. 3.6
   यस्तु विज्ञानवान् ।

'I' to be the Ātman. They claim egoity to be the cause of mind. We cannot cognize outwardly without the idea of ego. This very idea of 'ego' or 'I' is Vijñāna. This Vijñāna is produced and destroyed every moment. This momentary or changing Vijñāna is the Self. This momentary knowledge is self-evident. The Buddhists do not accept the authority of the Śruti yet whenever it serves their purpose, they freely quote from it.[1] This continuity of Vijñāna is like the light of a lamp or the stream of a river. Thus is of two kinds e.g. Ālayavijñānadhārā and Pravṛttivijñānadhārā. The continuity of ego is 'Ālaya' and the continuity of object-consciousness is 'Pravṛtti'. This is the work of the mind. First comes Ālayavijñāna and Pravṛttivijñāna is produced afterwards. Hence the latter is the cause of the former.

This view is rejected because intellect is the instrument in determining in the same way as the senses eyes, ears etc. are instruments in the acts of perceiving, hearing etc. Paṇḍita Pītāmbara argues that as the sun and the light of the sun are two different things. Similarly the intellect, the illuminator of Ātman are totally different from the Self. Just as the light of the lamp though becomes likewise the pot, it remains different from the pot in nature. Similarly Ātman is one with the modes of intellect, yet It is different from these and is eternal and pure. Moreover, intellect is nothing but the function of the internal organ and is purely material. A material thing cannot be the Ātman. In the Śruti Buddhi is declared to be the charioteer of the Self.[2] Moreover, the conception of intellect being momentary is also not tenable. If it were so then at the first moment 'I' who had taken the food previously would not feel satisfied in the next moment. If such knowledge is considered the effect of illusion, then, too, the illusion cannot stand without any substratum. There is no base of illusion as the Ātman of the first moment is destroyed at the next moment. Hence

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1. Taitt. up. 2.4
   विज्ञानं यज्ञं तनुते ।
2. Kaṭha. up. 3.3
   आत्मानं रथिनं विद्धि बुद्धिं तु सारथिं विद्धि ।

illusion is impossible. This intellect is a subject of love as we generally state, 'my intellect is sharp or dull'.[1]

Mādhyamikas reject this view of Ātman. They assert that Vijñāna is momentary like the flash of lightening or the twinkling of an eye. But as there is no self known beyond the intellect thus 'void' is the self.[2] They add the Śruti passage as a corroborative evidence.[3] They state that all the perceived objects are void and they are perceived so due to illusion. This theory is also rejected on the basis that illusion must have some real substratum. Even the void needs some witness other than the void and that is self.

Prabhākaras and the Bhaṭṭas hold that Śūnya cannot be the Ātmā. Nothing cannot come out of nothing. Logicians give the evidence from the Śruti. 'Inner than the intellect-sheath is Bliss-sheath.'[4] It is something existing and not void.[5]

Vedāntins hold that the 'Self' is even beyond the Bliss-sheath. Vidyāraṇya has tried hard to show the Self beyond the five sheaths. His explanation is elucidation of the Brahmavallī of the Taittirīya Upaniṣad. The object of the upaniṣad is to trace the gradual evolution of personality, the increasing development of the human soul and its final emergence from all the coverings. Gradually the self is divested of five-sheaths as the chaff is removed from the Kodrava-grain. Vidyāraṇya has critically analysed the parts of the embodied self and examined them in order to find out the ultimate-self. These very parts

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1. Translated from Pītāmbara Bhāṣya of Pañcadaśī
   pp. 254-56
2. Pañ. 6.74
   अन्यस्यानुपलब्धत्वाच्छून्यं माध्यमिका जगुः ।
3. Chh. up. 6.2.7
   असदेवेदमग्रासीत् ।
4. Taitt. up. 3.5.1
   आनन्दो ब्रह्मेति व्यजानात् ।
5. Translated from Pañcadaśī *B*hāsya by Pītāmbara.

are called 'Kośas' or 'Sheaths'. These coverings of the self are indicated by the word 'Guhā' in the Śruti.[1] Vidyāraṇya has also stressed upon this word as it is very significant in the context of the self.[2] These sheaths are called 'Guhā' as the Self lies hidden in these.[3]

The sheaths are five in number e. g. the food-sheath; the vital-sheath; the mental-sheath; the intellect-sheath; and the bliss-sheath. The sheaths are one within the other.[4] Vidyāraṇya makes this statement more clear. Within the physical sheath is the vital-sheath and within the vital-sheath is the mental-sheath and so forth. This relation of Sheaths is evident. The food-sheath is related to the waking state. In this state we variously feel pleasure and pain. But the link with the foodsheath is not broken in the states of dream and deep-sleep. The food eaten by us in the waking state is turned into blood; the head-ache felt in the waking-state is cured in the bliss-state. Thus the sheaths are related to one another.

The Spirit's movement begins from the ether and ends with the earth. From this earth springs the crops which produce the food.[5] This food ultimately gives birth to the corporeal frame of the being. We may call this frame 'the personality'.

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1. Taitt. up. 2.1
   यो वेद निहितं 'गुहायां' परमे व्योमन् ।
2. Pañ. 3.2
   गुहा सेयं परम्परा ।
3. Taitt. up. 2.1—Śaṅkara Bhāṣya.
   गूहतेः संवरणार्थस्य निगूढा अस्यां ज्ञानज्ञेयज्ञातृपदार्था इति गुहा…
4. Taitt. up. 2.2 to 2.5
   एष पुरुषोऽन्नरसमयः । अन्योऽन्तर आत्मा प्राणमयः । अन्योऽन्तर आत्मा मनोमयः । अन्योऽन्तर आत्मा विज्ञानमयः । अन्योऽन्तर आत्मानन्दमयः ।
5. Taitt. up. 2.1
   तस्माद्वा एतस्मादात्मन आकाश सम्भूतः । अदभ्यः पृथिवी, पृथिव्या ओपधयः । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ।
   Ibid. Śaṅkara-Bhāṣya.

From the skin to the subtle nervous system is the gross-body.[1] Material-food sustains the gross-body. The 'food' includes every eatable. In the Śruti the food is told to be seven-fold meant for the different beings.[2] This Sheath is necessarily Annamaya because it weekens when the enough food of good quality is not taken. It is called the Supreme-medicine which alone relieves the agony of hunger.[3] It is foremost of all the created things.[4] Thus the first covering of human personality is no less important.

Vidyāraṇya explains food-sheath in short. The grossbody is produced by the food eaten by the parents, which later on grows with the food only.[5] This very idea is depicted in Śruti also.[6] Surely this gross-body is not self because it does not exist before birth or after death.[7] This lacks the eternity of self.[8] This body with the limbs cannot be the Self because it exists even when any of the limbs is missing. It is under the supervision hence cannot be supervisor.[1] There involves the defects of Akṛtābhyāgama and Kṛtnāśa in considering food-sheath as the self. If it were self then the experience of the persent life ought to have existed in the previous life also. But the body could not have existed prior to its birth. Moreover, we will have to suppose illogically that the doer of the action causing present experiences must be some one other than the body and yet connected with this body. Thus Vidyāraṇya argues correctly that this body did not exist in the previous birth, then how could-it produce this birth for that would be an effect without a cause.[2] Secondly, the body disintegrates after death. Thus without existing in the future it cannot enjoy the results of actions accumulated here in the present. It would be a case of, 'one does and another enjoys.' Hence food-sheath cannot be Ātman.

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[1] Śaṅkara—V. C. 156.
देहोऽयमन्नभवनोऽन्नमयस्तु कोशश्चानेन जीवति विनश्यति तद्विहीनः ।

[2] Bṛh. Up. 1.5.2.
'यत्सप्तान्नानि मेधया तपसाजनयत्पिता ।

[3] Taitt. Up. 2.2.
तस्मात्सर्वौषधमुच्यते ।

[4] Ibid.
अन्नं हि भूतानां ज्येष्ठम् ।

[5] Pañ. 3.3.
पितृभुक्तान्नजाद्वीर्याज्जातोऽन्नेनैव वर्धते ।

[6] Ait. Up. 4.1.
पुरुषे ह वा अयमादितो गर्भो भवति ।

[7] Pañ. 3.3.
देहः सोऽन्नमयो नात्माप्राक् चोर्ध्वं तदभावतः ।

[8] Śaṅkara. V. C. 157.
पूर्वं जनेरपि मृतेरपि नायमस्ति ।

Our search for the self does not end here only. Matter cannot rest in its corporeal-self but moves forward to the Prāṇamaya. The vital-being is the informing Spirit which fills the matter all over. This Prāṇamaya has its footing in matter. The passage from one sheath to the other is spontaneous. 'The immobility of matter gives way to the fluidity of life. . . . . . The span of existence on the material plane depends absolutely on the in-herence of life in the body. . . . . . . Therefore Prāṇamaya is called inner than the Annamaya because it happens to be subtler than the material as well as the sustainer of it.[3] Śaṅkara has defined Prāṇamaya very aptly.[4] Vidyāraṇya defines Prāṇamaya through its functions. Its function is to vitalize the physical body. This sheath is impelling and active. The whole activity starts with this. This is the centre of will-power. Prāṇa not only signifies the inhaling and exhaling but this performs even the winking and other activities of the body. The five vital forces together with the organs of actions constitute the vital sheath. Its active nature shows that it is the product of the particles of rajas.[1]

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[1] Śānkara. V. C. 157.
स्वात्मा कथं भवति भावविकारवेत्ता ।

[2] Pañ. 3.4.
पूर्वजन्मन्यसन्नेतज्जन्म संपादयेत्कथम् । भाविजन्मन्यसन्कर्मं न भुञ्जीतेह सञ्चितम् ॥

[3] Mukhopādhyāya. Govinda Gopāla—Studies in the upanisads p. 237.

[4] Taitt. Up. 2.3—Śaṅkara Bhāṣya.
प्राणोवायुस्तन्मयस्तत्प्रायः ।

Even this Prāṇamaya sheath is not the self because self is not merely a biological phenomena; it is an incessant flow of force or activity. Śaṅkara proves this fact by stating that this sheath is the transformation of air, it relates inward and outward and is devoid of intelligence.[2] This Prāṇamaya is not the self as it lacks consciousness.[3]

Inner than the Prāṇamaya is the Manomaya.[4] The mind is the modification of desires, resolutions, doubt etc., Whenever desire subsists, a seeking of objects must necessarily follow. This seeking urge is signified by the vital-sheath but at the root of the seeking is the 'manomaya' who gives incentive to go forward. Life is not a blind movement but is with a purpose. This sheath is also called Liṅga-Śarīra calls this sheath Avidyā, the cause of bondage and liberation.[5] In the Śruti the mental-self is told to be the state of expanded consciousness where one gets hold of all the desires at once and becomes the repository of all of them[1]. The upaniṣad further declares that the cycle of evolution is beheld in a single vision, within this mental-self.[2]

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[1] Śaṅkara V. C. 167
आत्मवानन्नमयोऽनुपूर्णः प्रवर्ततेऽसौ सकलक्रियासु ।

[2] Śaṅkara. V. C. 168.
प्राणमयो वायुविकारो गंताऽऽगंता वायुवदंतर्बहिरेषः···

[3] Pañ. 3.5.
नासावात्मा चैतन्यवर्जनात्···।

[4] Taitt. Up. 2.3.
एतस्माद्वा तस्मात्प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।

[5] Śaṅkara. V. C. 171-176.
मनो ह्यविद्या भवबंधहेतुः ।

Saṅkara holds that the mind with the five sense-organs is the mental-sheath. Later Vedāntins like Sadānanda and the author of Tattvānusaṅdhāna consider that the mind with the five organs of actions form the mental-sheath.[3] Vidyāraṇya regards manas as the 'faculty of reflection'. Hence it is safe to infer that he follows Śaṅkara.[4] The sense-organs directly report to manas. Those who interprete manas as the 'faculty of willing' they naturally connect manas with organs of actions for actions follow the decision and will. It is the mental-sheath which gives rise to the ideas of 'I' and 'Mine' with regard to the body and other possessions.[5]

This mental-sheath is not Atman because it has a beginning and an end. The mind is moved by pain and pleasure. It is full of desires and subject to delusion.[6] Ātman has no desire. It is Pūrṇakāma. Thus manomaya-sheath is not the self.

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1. Taitt. Up. 2.3.
   तैनैष पूर्णः ।
2. Ibid. 2.9.
   स य एवं विद्वानेते आत्मन स्पृणुते ।
3. Sadānanda. V. S. 74.
   मनस्तु ज्ञानेन्द्रियैः सहितं सन्मनोमयकोशो भवति ।
4. Pañ. 1.3-5.
5. Ibid. 3.6,
   अहन्तां ममतां देहे गेहादौ च करोति यः।
   Śaṅkara. V. C. 186.
   अहंममेति भ्रमयत्यजस्त्रं मनः ।
6. Pañ. 3.6.
   कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ।

Though the mind makes an earnest effort to unravel the mystery of creation but it returns without having its vision.[1] The attempt of the mind proves abortive because the mystery lies in the deeper shell of Vijñānamaya. The intellect with the sense-organs form the Vijñānamaya-sheath. When the individual-self is full of consciousness in deep-sleep is called Vijñānamaya.[2] Vidyāraṇya describes intellect to be the reflection of pure consciousness. This is full of light being nearer to self.[3] It is dormant in deep-sleep, and on awakening it fills the body upto the finger tips.[4] The 'Yoga' or 'the fusion' has rightly been called the very soul of Vijñānamaya. It is the link-principle connecting the Absolute and the relative, the Infinite and finite.[5] Thus its footing is 'Mahas ![6] Below this sheath is the sphere of utter darkness; above is the region of Ānandamaya and in the middle lies the relfection of twilight.

Truly speaking, 'Vijñānamaya' and 'Manomaya'-sheaths are not totally different from each other. One is the agent and the other is the action. The fields of activities of Vijñānamaya and Manomaya differ. Vijñānamaya acts inwardly and Manomaya outwardly.[7] The intellect takes the impression inward from the outer-body. The intellect-sheath turns these impressions into knowledge. After taking knowledge this sheath exists without these impressions. Gaṅgāprasāda, the author of 'Jīvātmā' opines that the 'Agent' and the Enjoyer do not fit in the case of Vijñānamaya for in this state the feeling of agentship is very dim. Moreover, there is no hint in this regard in the Śruti itself.[1]

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[1] Taitt. Up. 2.4.
यतो वाचो निर्वतन्ते । अप्राप्य मनसा सह ।

[2] Bṛh. Up. 2.1.17.
यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः,…

[3] Śaṅkara—V. C. 190.
विज्ञानमयकोशोऽयमतिप्रकाशः प्रकृष्टसांनिध्यवशात्परात्मनः ।

[4] Pañ. 3.7.
लीना सुप्तौ वपुर्बोधे व्याप्नुयादानाखाग्रगा ।

[5] Taitt. Up. 2.4.
योग आत्मा ।

[6] Ibid.
महः पुच्छं प्रतिष्ठा ।

[7] Pañ. 3.8.
विज्ञानमनसी अन्तर्बहिश्चैते परस्परम् ।।

Rāmānuja considers this intellect-sheath as the Individual-self. The affix 'Mayat' differentiates the Vijñāna from the Vijñānamaya.[2] Sadānanda calls this the phenomenal Jīva who is subject to transmigeration.[3] Vijñānamaya is not the self for the same reasons as Manomaya is not. It is changeable. It does not function in the abnormal minds or during sleep. It is always a victim to the vicissitude of time and hence it cannot be supernatural.

After the Vijñānamaya we come to the junction point. The thick shell of matter, life, mind and Vijñāṇa have been penetrated through. Vijñāna covers the Reality. Thus the Śruti proceeds further to the Ānandamaya.[4] From this Ānandamaya flows out the exuberance of joy. The whole of creation comes out of it. The ease and spontaniety of this level sharply distinguishes it from the Vijñānamaya. What becomes a couscious act on the part of Vijñānamaya is only an unconscious projection for the Ānandamaya. The Ānandamaya is composed all over with bliss from its head to foot. The Śruti declares its different limbs priya, moda, promoda, Ānanda etc.[5]

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1. Upādhyāya. Gangāprasāda—Jīvātmā. p. 124.
2. B. S.—Śrī-Bhāṣya 1.13.
   मयट्प्रत्ययेन व्यतिरेक प्रतीतः ।
3. Sadānanda—V. S. 73.
   अयं कर्तृत्वभोक्तृत्व···इहलोकपरलोकगामी व्यवहारिको जीव इत्युच्यते ।
4. Taitt. Up. 3.5.
   तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्मानन्दमयः ।
5. Ibid.
   तस्य प्रियमेव शिरः ।

All kinds of joys together signify that it is brimming with the fullness of delight.[1] Māṇdūkya upaniṣad throws a flood of light as it expressly identifies it with the Prājña state and this Prājña is Īśvara.[2] Gauḍapāda calls this state a mass of consciousness.[3] All the Pramās are destroyed here. In this state, Ātman has Bliss as its Upādhi.[4] Beyond the golden veil of Vijñānamaya is the serene light of knowledge.[5] This bliss is fully experienced in the state of deep-sleep yet we feel a part of it in our waking state also. On awakening one experiences, 'I slept happily', 'I did not know anything'.[6] One must not doubt that Ānandamaya is not different from Manomaya as we feel pleasure in Manomaya also. But this doubt is baseless because in Manomaya we feel both pleasure and pain while in Ānandamaya we experience purely the bliss.

Vidyāraṇya makes the definition of Ānandamaya more clear. Ānandamaya is the name given to the position of intellect which at the time of enjoying the fruits of actions goes a little inward and catches the reflection of bliss.[7]

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1. Bṛh. Up. 4.3.32.
   एषोऽस्य परम आनन्दः ।
2. Mān. Up. 5.
   आनन्दभुक् चेतोमुखः प्राज्ञः ।
3. G. K. 1.5.
   घनप्रज्ञस्तथा प्राज्ञः ।
4. Kau. Up. 13.
   सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ।
5. G. K. 2.9.
   हिरण्यमये परे कोशे ब्रह्म निष्कलम् ।
6. Sadānanda. V. S.—46.
   सुखमहमस्वाप्सम् ।
7. Pañ. 3.9.
   काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक् ।
   पुण्यभोगे भोगशान्तो निद्रारूपेण लीयते ।।

According to Swāmī-Krsṇānanda 'Ānandamaya-Kośa' is a name given to the latent conditions of the Vṛttis of the Antahkaraṇa, wherein not only the manifested but also the unmanifested potencies of the future possible experiences are forbidden. They are the subtlest impressions of all past thoughts and deeds, ready to germinate when proper conditions are provided.[1] This is the state of utter freedom, and absolute fearlessness.[2]

Entrance into this state does not connote liberation. Had it been the case none would return from the silence of deep-sleep. This is the causal condition. This is one of the sheaths. The Reality reveals itself at different levels, beginning from Annamaya to Ānandamaya. Śaṅkara concludes the same.[3] In the Śruti itself Ānandamaya is described in the manner of other sheaths.[4] Hence it is not the highest state. Vidyāraṇya rightly affirms that Ānandamaya is not the ṣelf being temporal and impermanent.[5]

Rāmānuja considers the Ānandamaya as the Subjective-Self. He holds that this bliss is not possible to the individual-self. The description of tail and support in the Śruti is merely an indicatory description of Brahman.[6] He takes this sheath as the Highest Reality because in Viśiṣṭādvaita system Īśvara is the highest goal. Īśvara stands at the root of sustaining it by his own. This sustaining Principle is Ānanda. Hence,

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1. Divine Life. vol. XXVII No. 9—
   Swāmī Krṣṇānanda—The philospohy of the Pañcadaśī.
2. Taitt., Up. 2.9.
   आनन्दं ब्रह्मणो विद्वान् । न बिमेति कुतश्चनेति ।
3. B. S. Śaṅkara Bhāṣya—Anandamayādhikaraṇa.
4. Taitt. Up. 2.5.
   तस्य प्रियमेव शिरः ।
5. Pañ. 3-10.
   कादाचित्कत्वतोऽनात्मा स्यादानन्दमयोऽप्ययम् ।
6. B. S.—Śrī-Bhāṣya—Anandamayādhikaraṇa.

Rāmānuja does not need to posit any reality beyond this bliss-sheath. He takes the affix 'Mayaṭ' in Anandamaya in the sense of abundance.[1]

The Advaitins are also right in their standpoint. They consider the bliss-sheath as the last and the finest of all. But they cannot rest contended with the Ānandamaya until they reach the highest state of Turīya. In the Śruti Ajātaśatru leads Gārgya further and deeper.[2] The negation of sheaths do not lead to the void. In the Śruti to avoid this doubt 'Puruṣavidhitam' is added to every sheath. The features of personality are attached to every level of being. This description guards against the state of blankness of the Buddhists and Prakṛtilaya of the Sāṅkhyas. Vidyāraṇya argues cleverly if this blankness is accepted then, too, the experience of five-sheaths remains. None can deny this experience.[3] Even by denying the self, the denier is proved.[4] It is the very nature of him who contradicts.[5] There is nothing which may compel us to believe in the non-existent reality. Thus Reality cannot be void.[6] The conclusion of the Vedantins is that the Self is beyond the five sheaths.[7] With the discrimination of the self the sheaths vanish like the morning mist before the sun. These

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1. Pāṇini Sūtra—5.4.21.
   तत्प्रकृतवचने मयट् ।
2. Bṛh. Up. 2.1.1.
3. Pañ. 3.12.
   तथाऽप्येतेऽनुभूयन्ते न चेतरः ।
4. Ibid. 3.23.
   स्वस्मिन्नपि विवादश्चेत् प्रतिवाद्यत्र को भवेत् ।
5. B. S. Śaṅkara Bhāṣya—2.3.7.
   य एव हि निराकर्त्ता, तदेव तस्य स्वरूपम् ।
6. Paṇ. 3.22.
   शून्यत्वं तस्य दुर्घटम् ।
7. G. K. 3.2.
   रसादयो हि ये कोशाः ।

sheaths are nothing but the creations of Māyā. The sheaths are the bodies taken up by the Self in order to function at the different levels of consciousness. Throughout this concealment of the self by the sheaths, the purity of the self is not sullied just as the water looks pure when moss is removed from its surface. The self shines in its purity when the cover of the sheaths is unveiled.[1]

Self is of the naure of self-luminousness. To be an object of experience of somebody is a universal rule. In the case of the self this rule is violated. It is not the object of somebody else yet it is immediately intuted. This is the experience of highest kind. Vidyāraṇya ridicules a person who cannot experience the consciousness which is implied in every act of knowing. Self cannot be described as 'like this' or 'like that'. It is the very nature of everyone. It is felt very directly. Śruti declares, 'Ātman is self-revealing'.[2] Everything shines after 'Ātman',[3] 'Before the evolution of the universe, the Self alone was shining'.[4] The idea of self-luminousity becomes clear through the simili of objects of taste. Vidyāraṇya states that the objects sugar etc. impart their qualities of being sweet or bitter to others by their very nature. These do not stand in need of their being imparted to themselves; nor is there any-other substance which can transmit those tastes to themselves. Nothing can hinder any object in possessing its natural flavour.[5]

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[1] Śankara. V. C. 152-53.
तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम्—
पंचानामपि कोशानामपवादे विभात्ययं शुद्ध—स्वयंज्योतिः ।

[2] Bṛh. Up. 4.3.9.
अत्रायं पुरुषः स्वयंज्योतिर्भवति ।

[3] Muṇ. Up. 2.2.10.
तमेव भान्तमनुभाति सर्वम् यस्य भासा सर्वमिदं विभाति ।

[4] N. U. T. Up. 2.
एष ह्यात्मानं प्रकाशयति ।

[5] Pañ. 3.14.
माधुर्यादिस्वभावानामन्यत्र स्वगुणार्पिणाम् ।
स्वस्मिंस्तदर्पणापेक्षा नो न चास्त्यन्यदर्पकम् ॥

In the Similar manner the Self stands four-square as the experience viz. the awareness. It shines by its own light even in the state of dream. The mere existence of Self is 'revelation'.[1] It reveals Itself by Itself.[2] The Prabhākaras and the Bhaṭṭas deny the self-luminousity of the Self. They consider 'consciousness' or 'intelligence' the quality of the Self in the similar manner as the sound is the quality of Ākāśa. The other attributes of Ātman are desire, aversion, effort, virtue, vice, pleasure and pain.[3] In this way Ātman is no more than a substance like earth etc. The qualities of the Self are not inherent in It. They think that when the Ātman and the mind combine together owing to the 'Adṛṣṭa' then different properties are produced. When this combination ceases, the properties become latent and Jīva goes into deep-sleep.[4] How the non-intelligent Ātman is conscious. It possesses intelligence, thus It is called intelligent. It manifests intelligence in the form of desire, aversion etc. Ātman is different from Īśvara being the agent of merits and demerits. In consequence the Self is the enjoyer of pain and pleasure thereof. How does the Self go to the other worlds and return ? The logicians take the 'coming and going' in a figurative-sense. Just as Ātman moves here endowed with a body suitable for enjoyments. There, too, the desires etc. arise due to Karma. Thus these qualities are purely accidental in Ātman. In this way all-pervasive Self moves from one birth to other. The whole Karma-Kāṇḍa of the Śruti supports this view.[1]

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[1] Ibid. 1.7.
संविदेषा स्वयंप्रभा ।

[2] G. K. 2.12.
कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।

[3] Pañ. 6.89.
इच्छाद्वेषप्रयत्नाश्च धर्माधर्मौ सुखासुखे ।
तत्संस्कारराश्च तस्यैते गुणाश्चितिवदीरिताः ।

[4] Ibid. 6.90.
जायन्तेऽथ प्रलीयन्ते सुषुप्तेऽदृष्टसंक्षयात् ।

The view of the Naiyyāyikas and Prabhākaras that Ātman is Jaḍa is untenable for the following reasons : (1) The experience of happiness and ignorance in deep-sleep goes against this view. For the conscious-self this experience is impossible (2) Secondly desire etc. are the properties of mind not of the Self. Śruti also supports this view.[2] These properties function in waking state only not in deep-sleep when our mind does not function. (3) The logicians consider Ātman to be many. If it were so then all the Ātmans would be attached to all the bodies, their activities and minds.[3]

In this way Ātman cannot be insentient in any of the conditions stated above.

The Bhaṭṭa-Mīmāṅskas accept the bliss-sheath as the Self. Ātman, according to them is both conscious and unconscious. This is inferred from the fact that we experience even our consciousness in deep-sleep and this experience can be had without consciousness. Śruti also says, 'In the deep-sleep neither the seer nor seeing is absent. Thus Self is luminous and dark like the fire-fly.[4] This view does not corroborate reason far it is impossible for anything to be of contrasting nature. We cannot have two parts viz. conscious and unconscious. By the knowledge of both staff and the man we experience 'man with the staff', Similarly, the self cannot be said to be conscious and unconscious both only on the perception of one character. 'Sañyoga' happens only between the two transient things. 'Self' is not such a thing. If 'Tādātamya-sambandha' is inferred then too, the conscious part only will be conscious and vice-versa. The relation of Viṣayaviṣayībhāva is also negated in the case of the Self as It not an object like a pot. Śruti declares Ātman to be 'Vijñānaghana' therefore, to hold Ātman as half-conscious is not correct.

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[1] Pañ. 6.93.
कर्मकाण्डः समग्रोऽत्र प्रमाणमिति ।

[2] Bṛh. Up. 1.5.3.
कामः संकल्पो—मन एव ।

[3] Pītāmbara—Commentary on Pañcadaśī. p. 268.

[4] Bṛh. Up. 4.3.23.
यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति—
Pañ. 6.97.
अप्रकाशप्रकाशाभ्यामात्मा खद्योतवद्युतः ।

Sāṅkhyas reject the possibility of both consciousness and unconsciousness being the nature of Ātman. They seperate Puruṣa and Prakṛti. 'Unconsciousness' is the nature of Prakṛti which is unchanging and composed of three guṇas.[1] It functions for the experience and release of the Self which is in reality all intelligence.[2] The all intelligent Puruṣa is considered to be released or bound because of the confusion between the natures of Prakṛti and Puruṣa. They accept the plurality of the Self like the Naiyyāyikas. They think that individuals have different distinies to fulfil in this life. So long as the individual-Puruṣa is under the spell of Prakṛti, he cannot know his real nature. At the moment Puruṣa is distinguished from Prakṛti he is released. They quote Śruti passages to support their theory. 'Prakṛti is different from Mahat'.[3] 'The Spirit is unattached and pure'.[4]

This view too is not proper. Sāṅkhyas accept many conscious Puruṣas. 'If Puruṣa is many and Prakṛti is eternal, then some relationship Sajātīya or Vijātīya must be accepted, which will disturb the Puruṣa's absence of association'.[1]

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[1] Pañ. 6.99.
जाड्यांशः प्रकृते रूपं विकारि त्रिगुणं च तत् ।

[2] Īśvara Kṛṣṇa—Sāṅkhya-Kārikā. 10-11.
Pañ. 6.98.
···चिद्रूप एवात्मेत्याहुः सांख्यविवेकिनः ॥

[3] Kaṭha. Up. 1.3.1.
महतः परमव्यक्तम् ।

[4] Bṛh. Up. 4.3.15 & 4.4.4.22.
असङ्गो ह्ययं पुरुष इति···असङ्गो न हि सज्यते···।

We must not have any doubt regarding the nature of the Self as is stated in the Śruti viz. 'if we think that we know the Self, then we know little in reality'.[2] The meaning thereby is that the Self is known to the man of true knowledge but to the ignorant it is unknown. Vidyāraṇya concludes that existence, consciousness and infinity, the indications used for Brahman, are all present in the Self.[3] He states that the blissful nature of the self though revelaed is not strictly speaking revealed. He further explains with a very cogent argument. If the supreme bliss of the Self is not known, then there cannot be highest love for it. But this love for the Self is evident. If it were so then there must not be attraction for the worldly objects. But this love for the Self is a fact. Thus there is nothing wrong in saying that the Self though revealed is not fully reveased.[4] We cannot fully know this known Self due to obstructions. The obstruction means the preventor of recognition of objects.[5] A father cannot distinguish the voice of his son while chanting in chorus with other boys. Here, the obstruction is viz. the mingling of the sons's voice with, others' voices. Similarly in realizing the Self the obstruction is Māyā. This Self can be known when this obstruction is removed with the help of knowledge.

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[1] Swāhānanda—Translation of Pañcadaśī p. 161.

[2] Kena. Up. 2.3.
यस्यामतं तस्य मतं ।

[3] Pañ. 3.28.
सत्यं ज्ञानमनन्तं ब्रह्मलक्षणम् ।

[4] Ibid. 1.11.
अतो भानेप्यभाताऽसौ परमानन्दतात्मनः ।

[5] Ibid. 1.13.
तन्निरस्य विरुद्धस्य तस्योत्पादनमुच्यते ।

There is a great dispute among the thinkers about the size of the Self. The main cause for this dispute may be the Śruti itself, where many views are found. The Antrālas think that Ātman must be atomic in size because it pervades even in the subtlest of views. In the Śruti, Self is said to be smaller than the smallest and minuter than the minutest. They argue that Self is said to be so because It pervades capillaries as fine as a thousand part of a hair.[1] Rāmānuja and Mādhava also contend that Ātman is atomic.[2] This view is incorrect as it gives rise to many doubts. First is that the atomic-Self will pervade only in one part of the body. It will be unable to feel pleasure and pain in foot and head simultaneously. The reply of the Naiyyāyikas is : Just as the fragrance of the flower pervades at the distant places similarly the Jñānaguṇa of Ātmā pervades the whole body. This logic is invalid because the quality cannot exist without the qualified, e. g. 'Sandalwood when applied on the forehead keeps the whole-body fresh', cannot be given. Here, the water particles are responsible for the pervasion of the fragrance. The Ātman of atomic size cannot pervade the whole body like a lamp because Ātman is without parts and self-illuminated. Paṇḍita Pītāmbara warns that through this wrong logic there arises the danger of loosing the Ātman Itself.[3] Moreover in various Śruti passages Ātman is said to be all pervasive. Where it speaks of the atomic size of the Self the purpose then is to show how difficult it is to know It.

The Digambara Jainas consider the Self as of medium size. They quote the Śruti passage in their favour, 'Ātman pervades the body from the head to tips of nails'.[1] The Jaināś give example of a gross-body which enters into the small ant or big elephant. They argue that Self being of medium size enlarges or deminishes according to the size of a part of a body, But the Self having parts would be perishable. This theory will also involve the logical fallacies of 'Kṛtnāśa' and 'Akṛtābhyāgama'.

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[1] Kaṭha. Up 2.20.
अंगुष्ठमात्रः पुरुषः ।
Muṇ. Up. 3.1.9.
एषोऽणुरात्मा ।
Pañ. 6.79-80.
अणुं वदन्त्यन्तरालाः--

[2] K. Naraina—An outline of Mādhava's Philosophy.

[3] Pītāmbara—Commentary on Pañcadaśī—p. 261.

Vidyāraṇyya's view is above all these disputes. Ātman is neither atomic nor of medium size. It is infinite, partless and all pervasive like Ākāśa from time immemorable.[2]

There are the three notions of the Self. The love for the Self is a fact of immediate experience for all. The desire, 'May I never perish', is always persisting in all. Some opponents are not satisfied with this view. They hold that one's Self is auxilary to son, wife etc. aas an object of love. They quote from the scriptures as their authority.[3] The Self of the man born in the form of his own son becomes substitute for performance of virtous deeds. The other Self of the father having fulfilled its purpose; having reached the old age departs from this world.[4] Śruti declares, though the Ātman may exist yet a man having no son does not go to heaven. The joys of

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1. Bṛh. Up. 1.4.7.
   स एष इह प्रविष्ट···आनखाग्रेभ्यः·· ।
2. Śvetā. Up. 6.19.
   आकाशवत् सर्वगतश्च नित्यः ।
   Kaṭha. Up. 2.3.17.
   आत्मा ह्याकाशवत् ।
3. Kau. Up. 2.11.
   आत्मा वै पुत्रनाम् ।
4. Ait. Up. 4.1 & 4.4.
   सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते ।
   अथास्यायमिता आत्मा कृतकृत्यः वयोगतः प्रेति स इतः···

this world can be attained through the son only.[1] Self is secondary to son, wife etc. is established by the experience of common people also. The father knows that he is to die yet he takes great pains in acquiring wealth, property etc. for the sake of his son.

Vidyāraṇya neither denies the Śruti statements nor does he challange the experience of the common people. He explains that Ātman is used in three senses : figurative, illusory and fundamental.[2] In the expression, 'Devadutta is a lion; the identification is figurative. Similar is the case of the son and others as the Self. Illusory notion is when we mistake the stump of a tree for a thief. When we consider the Sheaths as Self, it is illusory meaning of the Self. The Self is used in its fundamental sense when it is accepted in its innermost essence that the Self is witness-consciousness. Vidyāraṇya further adds that these meanings of the Self are not permanent. To a person about to die while giving charge of the family, property etc. to his son the figurative meaning of the Self fits in. In the sentence, 'Reciter is the fire', it is evident that the fire cannot recite. Thus by the word fire is meant the Brahmacārī adept in reciting. Thus in Śruti the son is told to be the Self after one's death. In the usage, 'I am weak, I must get healthy', the body is referred to as the Self. The body, the illusory-Self is considered the Primary-self. In the expression, 'I shall attain heaven by austerity, 'the body cannot be primary-Self as it ceases to exist after death. Here, the Vijñānamaya-jīva is the primary-Self. When one says, 'I shall attain liberation', the Self is used in its primary sense. There is no clash among the three meanings of the Self. In the world too, the people of different castes perform different duties.[1]

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[1] Bṛh. Up. 1.3.16.
सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः—

[2] Pañ. 12.39.
गौणमिथ्यामुख्यभेदैरात्मायं भवति त्रिधा ।

Vidyāraṇya is very practical. He removes the doubt why do we not always experience the unlimited love for the Self. We feel the highest love for the particular Self. In a particular context anyone of the senses become primary. Whatever is related to the primary-Self, we feel merely the moderate love for the secondary-Self. For rest of things we feel no love at all. The things other than the three selves are of two kinds; to be ignored or hated. Straws lying on the ground are to be ignored, Tigers, snakes etc. harmful beings are to be hated. In this way there are the four categories of things—(1) The Primary-Self (dearly loved) (2) Things related to the Self (Loved) (3) The insignificant ones (4) Detestable ones.[2] These four kinds of things depend in their being primary, loved etc. on the effect they produce. The tiger in front of a man becomes the object to be hated. When the same tiger goes away it is to be disregarded. This very tiger becomes the object of amusement—When it is tamed. Thus there is no law demarking objects to be loved, disregarded or hated; the constituent charactristics determine their place. The object of this discussion is that the Self is the dearest of all the objects. The objects of enjoyment for the Self are dear and others are to be ignored. Self is more instrinsic than son, wealth and so forth.[3] The things loved other than the Self are binding.[4] Vidyāraṇya furnishes this fact with an example.

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[1] Ibid. 12.49.
विप्रक्षत्रादयो यद्वद्बृहस्पतिसवादिषु व्यवस्थितास्तथा । गौणमिथ्यामुख्या यथोचितम् ॥

[2] Pañ. 2.51.
उपेक्ष्यं द्वेष्यमित्यन्द्द्वेधा···

[3] Bṛh. Up. 1.4.8.
तदेतत्प्रेयः पुत्रात्, प्रेयो वित्तात्, प्रेयोऽन्यस्मात्सर्वस्मात् अनन्तरं, यदयमात्मा ।

[4] Ibid.
प्रियं रोत्स्यतीति···

When the parents yearn for a son and do not get one, the disappointment is a source of misery. Fear of miscarriage or pain of labour causes sorrow. The son may be born under the influence of inauspicious stars. Being born he may be dull and uneducated. He may remain unmarried or may pursue other women and so on. In this way the sorrows of the parents who desired for the son are endless. Thus one must focus one's love only on Self.[1]

Vidyāraṇya donotes the Self by the technical term Kūṭasṭha Śaṅkara uses the term Kūṭasṭha as an adjective or uses this for Brahman.[2] Vidyāraṇya distinguishes the absolute consciousness in four ways viz. Kūṭasṭha, Brahman, Jīva ond Īśvara just as Ākāśa is called 'pot-Ākāśa', 'all embracing Ākāśa,' condititioned by water' and 'Ākāśa conditioned by a cloud'. The similies of 'Ghatākāśa', 'Mhākāśa' with reference to Jīva and Self is old in the history of Vedānta.[3] The similc of Ghatākāśa gives rise to the objection that the Jīvas must have same feelings at a time. Gauḍapāda cleverly nullifies this objection. As any portion of Ākāśa, enclosed in a pot being soiled by dust, smoke etc. does not affect the other portions of Ākāśa enclosed in other parts. Similarly the happiness etc. of the Jīvas do not affect the other Jīvas.[4] The second doubt is that Jīva may be the effect of Absolute-consciousness. 'Ghatākāśa' is neither the effect nor the part of the Ākāśa so is the Jīva. It cannot be effect or part of the Ātman. Vidyāraṇya's outlook is more subtle. He adds two more divisions—Jalākāśa and Abhrakhākāśa signifying Jīva and Īśvara.

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[1] Pañ. 12.68.

एवं विविच्य पुत्रादौ प्रीतिं त्यक्तवा निजात्मनि ।
निश्चित्य परमां प्रीति वीक्षते तमहर्निशम् ॥

[2] B. S. Śaṅkara-Bhāṣya.

न हि कूटस्थस्य ब्रह्मणः कूटस्थं च नित्यं ब्रह्म, कूटस्थ ब्रह्मात्मत्वविज्ञानादेवं—

[3] G. K. 3.4.

घटादिषु प्रलीनेषु ।

[4] G. K. 3.7.

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।
नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ।

'Kūṭastha' literally means the immoveable and immutable. It remains unchangeable like the anvil of the blacksmith.[1] Or it means the top of a mountain which remains unchanged and undisturbed. Or some say that 'Kūṭa' means the changeable world in which the unchangeable remains. Dr. Rādhākrishnan tells us that there are four types of selves in an individual. The cognitive, emotional, conative and the witness-self or Sākshī.[2] This very witness-self is Kūṭasṭha as Śaṅkara and Vidyāraṇya both have declared.[3] How does the ultimate-consciousness transform Itself into Kūṭastha ? Dr. Rādhākṛshanan replies that 'the presence of this adjunct (internal-organ) is enough to transform the ultimate-consciousness into the witness-Self.'[4]

Kūṭasṭha is different from the Jīva or Cidābhāsa. Our body is illumined by the two lights. To prove this Vidyāraṇya gives very concrete example. Just as a wall illumined by the rays of the sun is more brightly illumined when the light of the sun reflected in a mirror falls on it. The body illumined by

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1. Pañ. 6.22.
   कूटवन्निर्विकारेण स्थितः ।
2. Śaṅkara—Vākyavṛtti.11.
   Pañ. 8.25.
   'अन्तःकरणतद्वृत्तिसाक्षी—
3. Dr. Rādhākrishanan—The Vedānta of Śaṅkara and Rāmānuja. p. 167.
4. Ibid.
5. Paṇ. 8.1.

खादित्यदीपिते कुड्ये दर्पणादित्यदीप्तिवत् ।
कूटस्थभासितो देहो धीस्थजीवेन भास्यते ॥

the intellect as more illumined by the light of the Kūṭasṭha reflected in the Cidābhāsa.[5] Thus Kūṭasṭha cannot be the Jīva who participates in life but is mere an onlooker.[1] The difference between Kūṭasṭha and Cidābhāsa is clearly explained in 'Vedāntaparibhāṣā'. The inner-organ is an attribute or the Cidābhasa while in later case the same internal-organ is a condition.[2] Swamī Ātma-Swarūpa one of the earlier commentators of the Pañcadaśī makes clear the difference between the cidābhāsa and Kūṭasṭha through the words 'Swayam' and 'Aham'. 'Swayam means the unchanging Kūṭasṭha and ,Aham' signifies 'changing Cidābhāsa'.[3] Some Advaitins define the Sākshī to be the Jīva itself qualified per-accidents by Avidyā.[4] Though Sun alone is enough to illumine the things, yet the things are more illumined by its reflection. Similar is the case with Kūṭastha and Cidābhāsa. Vidyāraṇya does not make any fancy when he states this fact. He furnishes his statement with the proof. Kūṭasṭha remains self-illumined even in the intervals between the modifications of the intellect in which Cidābhāsa is reflected. 'Intervals' is the short gap between the completion of one modification or state and the beginning of the other.[5] These intervals are of two types : (1) Those between two modifications and (2) those between any two of the states of waking, dreaming and deep-sleep and

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1. Śvetā. Up.
साक्षी चेता केवलो निर्गुणश्च ।
2. V. P. B.
अन्तःकरणोपधाने न जीवः साक्षी—अन्त.करणविशिष्टः प्रमाता ।
3. Swāmī Ātma Swarūp—Commentary on Pañcadaśī. p. 115.
स्वयं शब्द का अर्थ जो है निर्विकार कूटस्थ और अहं शब्द का अर्थ जो है विकारी चिदाभास विन्ता दी एकता भ्रम कर्के सिद्ध है ।
4. Upādhayāya. V. P. Lights on Vedānta p. 116.
5. Śaṅkara-Laghuvākyavrtti. 11.
लीनेपूर्वविकल्पे तु यावदन्यस्य नोदयः ।
निर्विकल्पकचैतन्यं स्पष्टं तावद्विभासते ।

swoon.[1] Kūṭasṭha witnesses even the absence and the interval between the Vṛttis.[2] What this Vṛtti or modifications is. The results of internal organ such as happiness, grief, anger etc. are roughly considered as the Vṛttis. The sun illumines both the wall studded with mirrors and the gap between those mirrors. Similarly Kūṭasṭha illumines both the Vṛttis and their gap. There plays the double-consciousness in the internal Vṛttis like in the external perception. This is evident from the fact that there is more consciousness in the Vṛttis than in their intervals or in the absence of the Vṛttis. In the presence of the modifications both the consciousnesses work, thus the experience is more vivid. As far as the presence of the two e.g. Kūṭasṭha and Cidāhāsa is concerned there is no difference between the external object like pot etc. and the internal Vṛttis as these too, are inert like the external-objects. The difference lies in their being known and unknown. We can definitely say about the pot whether it is known or unknown. The case of the modifications is different. The modifications themselves are the forms of knowledge, they cannot apprehend themselves. Thus they cannot be called 'Cognized'. Nor are these non-cognized as these themselves remove the ignorance. Thus the modifications are neither known nor unknown. The purpose of the examination of the external and internal cognition is to show the work of double-consciousness. The term Kūṭasṭha becomes more clear in this light. 'Cidābhāsa' is a reflection having no reality of its own. It is subjected to birth and death. 'But the other, viz. the pure consciousness whether inside viz., the Sākshin or the Kūṭastha. or outside as the substratum of Avidyā and its entire brood individually or collectively is unchanged and unchangeable, therefore immutable.[3]

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1. Swāhānanda—Translation of Pañcadaśī p. 343.
2. Pañ. 8.21.

   सन्धयोऽखिलवृत्तीनामभावाश्चावभासिताः ।

3. Swāhānanda—Translation of Pañcadaśī. p. 355

Vidyāraṇya states that the earlier Ācāryas[1] clearly distinguish the Cidābhāsa from the Kūṭasṭha. Śaṅkara compares the Ābhāsa to a reflection of a face in the mirrors and the Kūṭasṭha to the original countenance. Kūṭasṭha, Cidābhāsa and the substratum are related to oneanother in the way as the face, its reflection in the mirror and the mirror itself are related.[2] Substratum means the 'mind' through which the reflection takes place. The material object is cognized by the Cidābhāsa and the mental by the Kūṭasṭha, the witness-consciousness.[3]

The Avacchedavādins argue that it is useless to assume Ābhāsa over and above the intellect. According to Avacchedevāda the immutable defined by the intellect is the Jiva. The immutable consciousness is always present already in the central-organ.[4] The consciousness conditioned by that very intellect becomes the Sansārī Jīva.[5] In this way this consciousness can migrate to the other worlds like the Ākāśa enclosed in a pot. Whenever the pot is moved, the Ākāśa enclosed in it naturally moves with the pot. Hence, there is no necessity to postulate Cidābhāsa. Vidyāraṇya very cleverly replies that unattached Kūṭasṭha does not become Jīva by merely being conditioned by an object like the intellect. If it were so then even the hills, dales etc. also would be the Jīva being pervaded by Kūṭasṭha; there would be no difference between the intelligent beings. If the Avacchedavādins further argue that the intellect differes from the pot as it is pure and transparent. Vidyāraṇya

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1. Acyutarāya—Commentary on Pañcadaśī. p. 326
   Acyutarāya is he who initiates others in the study of the Shāstras and he himself also follows the Shāstras.
2. Śaṅkara. U.S. 18.43
   आत्माभासाश्रयाश्चैवं मुखाभासाश्रया यथा ।
   Pañ. 8.26
   गम्यन्ते शास्त्र युक्तिभ्यामित्याभासाश्चवर्णितः ।
3. Pītambāra—Commentary on Pañcadaśī. p. 526
4. Ibid.
5. संसरति इति जीवः ।

disapproves this objection as our concern is with the condition and not with the conditioner. Intellect is transparent or not it makes no difference with the limitations. We measure out the grains with the pot made of wood or metal and it makes no difference with the quality.[1] In the similar manner intellect and other limiting adjuncts do not bring any change in the Self. If the Avacchedavādins still maintain a difference that the metalic measure gives the reflection while the wooden one does not. Vidyāraṇya's reply is that it is but natural for the metal to give reflection. Similarly 'to reflect' is the property of the internal organ and it reflects Cidābhāsa. Hence the theory of Avacchedavādins is invalid.[2]

Here, the difference of Avacchedavādins and Vidyāraṇya's is due to difference of theories. Vidyāraṇya does not admit Avacchedavāda. He is an Ābhāsavādin. Sureśerācārya is the chief exponent of this school.[3] Ābhāsavāda is also different from the 'Pratibimbavāda'. P. Śaṅkaranārāyaṇa makes this difference clear through the example of red flower and the crystal. The real flower makes the crystal colourful which is colourless. Really the crystal has no colour, the red-flower is the upādhi which makes it appear red. In the same manner Kūṭasṭha appears as Jīva. This is Ābhāsa vāda. When the reflection is considered as Vyvahārika it is Pratibimbavāda and when it is considered Prātibhāsika it is Ābhāsavāda.[4] Moreover, Pratibimbavāda imparts a little more reality not only to Jīva that is Pratibimba but also to Īśvara that is Bimba though both of them have Ajñāna as their upādhi.[5] In the Pratibimbavāda

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1. Pañ. 8.30
   प्रस्थेन दारुजन्येन कांस्यजन्येन वा नहि ।
   विक्रेतुस्तण्डुलादीनां परिमाणं विशिष्यते ।
2. Ibid. 8.31
   ·· तदा बुद्धावप्याभासो भवेद्बलात् ॥
3. Sircār. M.N.—Vedantic thought and culture. p. 109.
4. Śaṅkarnārayaṇa. P.—What Advaita is. p. 83.
5. Swāhānanda—Translation of Pañcadaśī p. 358.

some sort of reality, however poor, it may be, is imparted to it. Vidyaraṇya defines Ābhāsa as slight or partial manifestation. Postulation of Cidābhāsa is possible only when Jīva is taken as Ābhāsa or Pratibimba.[1] Here, Vidyāraṇya ignores the difference between the Ābhāsvāda and Pratibimbavāda because the necessity of postulating the Cidābhāsa is the process of cognition is clear in both the theories.

The Advaitins contend that the Cidābhāsa is different from its prototype. It is associated and variable. It resembles Kūṭastha as it possesses limited luminousity. It renders objects capable of being cognized. The very term 'Cidābhāsa' signifies this fact. 'Just as which appears as 'Hetu' though it is devoid of the attributes of the 'Hetu' is called Hetvābhāsa: similarly Cidābhāsa though devoid of the characteristics of the Kūṭastha shines like the Kūṭastha and is called the Cidābhāsa.'[2]

Some may raise an objection that the Cidābhāsa depends upon the existence of the intellect thus it is not different from the intellect. Vidyāraṇya's counter objection is if it were so then the intellect itself might also be similarly regarded as not different from the body. The scriptures declare the survival of the intellect even when the body falls and therefore the intellect is the same as Cidābhāsa.[3] Vidyāraṇya replies that the Śruti passages which declare the entry of the Ātman or the Self into the body, Cidābhāsa is distinct from the intellect.[4] The other alternative that Cidābhāsa and the intellect entered the body together is also invalid. It is clearly stated in the

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[1] Pañ. 8.32
ईषद्भासनमाभासः प्रतिबिम्बस्तथाविधः ।

[2] Pītāmbara—commentary on Pañcadaśī. p. 528.

[3] Bṛh. Up. 4.4.2.
स विज्ञानो भवति ।

[4] Bṛh. Up. 4.4.2.
स विज्ञानमेवान्वक्रामति ।
Ait. Up. 1.3.11.
स ईक्षत कथंन्विदंमदृते स्यादिति ।

Śruti that the Self enters the body by its own will apart from the intellect.[1] On the one hand Kūṭasṭha is said to be devoid of association and on the other hand, it is said to be entering into the body. This concept is difficult to be explained as it is difficult to explain the origin and the concept of creation. Vidyāraṇya's contention is that the actions of creation and entering into the bodies are illusory. They appear only because of Māyā. When Māyā vanishes, the illusion vanishes.[2]

The definition of Kūṭasṭha as 'witnessing the function of the Vṛttis' is incomplete. Kūṭasṭha is not merely the witness but also the substratum. The illusion is superimposed upon it along with the Cidābhāsa, the body and the sense organs. 'Witness' implies the meaning that which stands aloof from every function of the body and its organs nay it is the substratum of these. The relationship of Kūṭasṭha and Brahman is well understood in this light. The substratum on which stands the illusion of the whole world is Brahman and the substratum on which thc illusion of Cidābhāsa stands is the Kūṭasṭha. Swāmī Ātma Swarūpa one of the initial commentators of the Pañcadaśī differentiates Kūṭasṭha and Brahman in an interesting manner. According to him the substraum of the Ānandamaya is Brahman and the substratum of the Vijñānamaya is the Kūṭasṭha.[3] Thus there is no difference between Kūṭasṭha and Brahman. Īśvara and Jīva are the creations of Māyā but not of Brahman and Kūṭasṭha. Some may point out that Kūṭasṭha and Brahman being real, their difference must be real. This is not a logical point. These two are like Ghatākāśa and Mahākāśa.[1] In the Śiva-Purāṇa Kūṭasṭha is said to be existing as a witness to the rise and fall of the mental modifications, their prior non-existence and the state of ignorance prior to enquiry about truth. It is called Śiva, the infinite, being the means of revelation of all objects and being related to them as their substratum.[2]

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[1] Ait. 1.3.11-12.
स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत् ।

[2] Pañ. 8.38.
कथं प्रविष्टोऽसङ्गश्चेत्सृष्टिर्वास्य कथं वद ।
मायिकत्वं तयोस्तुल्यं विनाशश्च समस्तयोः ।

[3] Swāmī Ātma Swarupa—Commentary of the Pañcadaśī. p. 158.
अर 'आनन्दमय का अधिष्ठान जो ब्रह्म है अर विज्ञानमय का अधिष्ठान जो कूटस्थ है ।

This immutable witness is the silent spectator of all the changing moods and the fleeting movements. It is the foundational intelligence which reveals the existence as well as the non-existence of psychoses. To make clear the witnessing aspect Swāhānanda gives an example, 'I see' involves three factors the 'I', the 'seeing' and the 'seen' and to connect them 'at one and the same time in order to produce knowledge is also the 'work' of the witness.[3] The witness is like a lamp in the dancing hall. The lamp in the dancing hall reveals the manager, the audience and the dancer distinctly and uniformally. The light continues to shine even when the hall is empty. In the similar manner, witness-consciousness lights up the ego, the intellect and the sense-objects. Even the inanimate intellect shines by the borrowed light of the Sākshī. Vidyāraṇya explains the simili of a stage-lamp in detail. The patron is the ego because it feels pain or pleasure on the attainment or loss of the desired goals like the patron who does so on the success or failure of his drama. The sense objects are the audiences. The audiences see the various incidents on the stage but they are not much affected by these. Similarly the sense-objects are not affected by the enjoyership or the agentship. The dancer is the intellect as it is agile like the dancer's

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1. Pañ. 6.237.
   कूटस्थ ब्रह्मणोर्भेदोनाममात्रादृते न हि ।
   घटाकाशमहाकाशौ वियुज्येते न हि क्वचित् ॥
2. Ibid. 8.56 to 58.
   वृत्तेः साक्षितया—सम्पूर्णः शिवसंज्ञितः ॥
3. Swāhānanda—Translation of the Pañcadaśī. p. 426.

body. The dancer quickly changes her poses, similarly the mental modifications change one after the other. The sense organs are like the musicians playing on the instruments. These musicians play according to the dancer's movements similarly, the sense-organs are guided by the intellect. The Kūṭasṭha Sākshī reveals in all the states and remains as ever.[1] Vidyāraṇys calls this Sākshī Sthirsthāyī as it reveals everything remaining in its own place. The Śruti declares that Sākshī is partless both within and outside.[2] The sense objects are outside the body and ego is within the body.. What happens actually is that the mind seated within the body comes out again and again to have the knowledge of the objects. Thus the ignorant people impose the fickleness of the intellect on the Sākshī. In reality Sākshī itself is the illuminer of the intellect. This fact becomes clear through the example : when the streak of the sunlight coming into the room through the window in fact is motionless but when the hand is moved in it, the rays appear to be dancing. Similarly Kūṭasṭha appears to be so because of the restless nature of the mind. The place of the Kūṭasṭha can be known when the mind is fully tranquil after the vṛttis are subsided.[3]

The conclusion is : Self is beyond the five-sheaths. It is all-pervasive, immutable, unchangeable and eternal witnessing-conciousness.

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1. Pañ. 10-11 to 15.
   नृत्यशालास्थितो दीपः—तथा साक्षी बहिरन्तः प्रकाशयेत् ॥
2. Bṛh. Up. 3.8.8.
   ···अनन्तरमबाह्यम्,···
3. Pañ. 10-20.
   ···बुद्ध्याद्यशेषसंशान्तो यत्र भात्यस्ति तत्र सः ।

CHAPTER VI

MĀYA AND AVIDYĀ

The principle of Māyā is the crux of Advaita-Vedānta. To understand the philospohy of Advaita-Vedānta is impossible without understanding Māyā. The term 'Māyā' did not occur suddenly in Advaita-Vedanta. The history of Māyā begins from Ṛg.-veda. Here it stands for wonderous power to assume diverse forms.[1] In the vedas Māyā seems to be one of the gods. This Māyā may be either malignant or beneficient. This distinction is made clear by the prefix 'dur' or 'su added to the term 'Māyā'. But Māyā, in the vedas, has no cosmic significance.[2] In the upaniṣads also we find the same meaning of Māyā. The word Avidyā is also used in the same sense[3] In the Gītā the word Ajñāna is used in place of Māyā.[4] Gauḍapāda uses this term freely. At times he uses the term Māyā to

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1. Rg. veda. 6.47.18
   इन्द्रो मायाभिः पुरुरूप ईयते ।
2. Concept taken from Devakinandan Paul David—Concept of Māyā pp. 20-23.
3. Śvetā. up. 4.10
   मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
   Bṛh. up. 1.6.3
   ···एतदमृतं सत्त्येन छन्नम्,···
4. Gītā 5.15
   अज्ञानेन आवृतं ज्ञानं—

suggest 'magic' and at times the 'apparent dreams'.[1] 'It is the negative aspect of the formula of Māyā that fascinates the mind of Gauḍapāda.[2] Śaṅkara accepts Māyā as an important category. Māyā according to him is nothing more than illusion. It is illusive like dreams.[3] He calls Māyā the power of Īśvara in his commentories. The world of Māyā is idealistic.[4] Māyā is the supreme queen of Parabrahman.[5] Rāmānuja rejects the view that the world of Māyā is idealistic. He considers that being the power of God, Māyā is true.[6] 'All the Viṣṇuites think Māyā as the cause materia and Īśvara as the cause efficiensa. Jīva Goswāmī and Valladeva characterize Māyā as the outer-force of Īśvara'.[7] Vārṣyagaṇya the famous commentator of Yoga-Darśana writes that whatever is beyond our knowledge, consider it to be Māyā.[8] Vallabha does not admit Māyā. He considers the univers as made up of animate individual souls and the inanimate objective world is the product of Brahman without the factor of Māyā.[9] According to Mādhava 'Ignorance' is only the denial of knowledge and nothing else.[10] In the Śaiva-system Māyā is named 'Bindu'

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1. G.K. 2.18-19
   विकल्पो— माया ।
2. Devakīnandan Paul Dvaid.—concept of Māyā pp. 86-88
3. B.S. Śaṅkara-Bhāṣya 3.2.3
   मायामात्रं स्वप्नदर्शनम् ।
4. Ibid. 3.2.4
   स्वप्नस्य मायामात्रत्वम् ।
5. Śaṅkara—Anandaiahri. 1.
   त्वमेव परब्रह्ममहिषी ।
6. Idea taken from Chatopādhyāya Basant Kumār—The Teachings of the upaniṣads. p. 73.
7. Devakīnandan Paul David.—concept of Māyā p. 152.
8. Advaitagrantha Kośa p. 'ट'
9. Shastri Nalini Mohan—Studies in Śaṅkara pp. 8
10. Naraina. K.—An outline of Mādhava Philosphy. p. 155.

or 'Mahāmāyā'. It is the material stuff of the lower and impure order or creation. But this Māyā is not different from Śiva. It is an evolution of energy of Brahman which is the same as Śiva.[2] This very Māyā is known as Prakṛti in the Sāṅkhya-system. This Prakṛti is the active partner of Puruṣa. In the Vedānta-system Māyā is also sometimes named Prakṛti. But there is a sharp difference between the Prakṛti of these two systems. Sāṅkhya school has described insentient Prakṛti as an independent and real cause of a real world. It is metaphysically real. Māyā of Advaita is God-dependent and is the false cause of a false world.[2]

Vidyāraṇya uses the term 'Prakṛti' to introduce Māyā. Prakṛti for him is the primordial substance. It literally means the source of creation, or creatrix.[3] It performs extraordinary deeds thus 'Prakṛti' is so called.[4] Prakṛti, here, evidently means Mahāmāyā. Vidyāraṇya himself removes our confusion regarding the meaning of the term 'Prakṛti'. He states that Prakṛti is that in which there is a reflection of Brahman, who is pure consciousness and bliss. It is composed of three guṇas : Sattva, Rajas and Tamas in a state of homogeneity.[5] This Prakṛti is twofold : Māyā and Avidyā. This is not a totally new principle. Śaṅkara uses Māyā, Avidyā and Ajñāna interchangeably. For the first time we note Māyā and Avidyā are used distinctly in Prakatārtha-vivaraṇa. Here, Māyā has been defined as a mysterious entity existing eternally in relation to consciousness. When this primordial ignorance is divided into parts, it is called Avidyā.[6] The credit of developing this

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1. Tatia. M.—Studies in Jaina Philosophy. pp. 144-45.
2. Sengupta Aṇimā—Sāṅkhya and Advaita-Vedānta. pp. 61-68.
3. Swāhānanda—Translation of Pañcadaśī p. 7.
4. Shāstri. Radhāprasāda—Prācya-Darshana p. 176.
5. Pañ. 1.15.
   चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।
   तमोरजस्सत्वगुणा प्रकृतिर्द्विविधा च सा ॥
6. Sircār. M. N.—Vedāntic Thought and Culture p. 107.

new epistemological principle entirely goes to Vidyāraṇya. He clarifies when the element of Sattva is pure, Prakṛti is known as Māyā. When the Prakṛti is mixed up with rajas and tamas it becomes impure. This Prakṛti is called Avidyā. Brahman reflectad in Māyā is the omniscient Īśvara. He controls Māyā. The Jīva is subjected to Avidyā. It is also a reflection of Brahman.[1] Dr. Rādhākṛṣnan makes this distinction of Māyā and Avidyā more clear. 'When we look at the problem from the objective side, we speak of Māyā and when from the subjective side, we speak of Avidyā. Even as Brahman and Ātman are one so also Māyā and Avidyā are one.[2] In the Gītā also Prakṛti is described as twofold but in a different manner. The first is inferior one being of eight kinds. The other is superior one which upholds the universe.[3] Sadānanda calls Māyā as the aggregate of ignorance having the preponderance of pure Sattva. Avidyā is the individual ignorance characterized by impure Sattva.[4] Vidyāraṇya also hints at the third type of Prakṛti through the word 'Cha'. Paṇḍita Rāmakṛṣṇa suggests that 'Cha' indicates the collection of all that having the preponderance of Tamas.[5] It may be correct to the mind of the author of the present thesis. Brahman reflected in tamas only is lower Jīva or Jīva having lower mental vṛttis. Vidyāraṇya must have left it unexplained considering this to be evident. The threefold distinction according to modern authors is interesting. Avidyā is ignorance and Māyā is delusion and the third aversion is Dveśa.[6] This distinction of Māyā and Avidyā introduced by Vidyāraṇya also helps us to understand the concepts of Iśvara and Jīva more clearly.

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1. Pañ. 1.16-17
2. Radhākṛṣnan. S.—Indian Philosophy Vol. II. p. 587
3. Gītā. 7-4 and 5.
   ·· प्रकृतिरष्टधा —अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
4. Sadānanda V.S. 35-37
   ···जीवगताज्ञानानां समष्टयभिप्रायेण तदेकत्वव्यपदेशः···।
5. Rāmakṛṣṇa—Commentary on Pañcadaśī p. 10
   चकारात् तमः प्रधानायाः संग्रहः ।
6. Bhavan Journal Vol. XXI No. 4

There must not be a doubt whether Māyā exists or not. Vidyāraṇya affirms that our own empirical state is the evidence in the existence of Māyā.[1] In deep-sleep there is no dream but in the state of sleep the power inherent in Jīva gives rise to impossible dreams e. g. one can see oneself flying in the sky or one's head cut off and so on. In the deep-sleep there is experience of ignorance and consciousness simultaneously. The inertness and delusion are the effect of Māyā. The reasoning faculty does not work in the state of sleep. Inertness is that which constitutes the nature of pot. The sphere of intellect is limited. When the intellect is made blunt is called Māyā. Not only the wise but dull witted persons also experience this fact. Whatever we perceive in our sleep seams to be right in its place. Thus the experiences of sleep are strange. The feats of unthinkable Māyā is many more times surprising.

To begin with explaining the nature of Māyā we must remember, Māyā is that (yā) which is not (Mā).[2] Māyā is called Anātman, Anirvachanīya and Yatkinchit. It is Anātman in the sense that it cannot come to an end without the help of knowledge.[3] Śruti negates everything except Self thus it is not real.[4] If Māyā is 'Asat' it cannot be the cause of the existing cosmos. But this 'asat' is not 'void' of the Mādhyamikas. According to their theory there would be direct relation between 'Māyā' and 'nothing'. The fact is not so. Effect is always posterior to its cause.[5] Thus Māyā cannot be 'Asat'.

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[1] Pañ. 6.151.
मायाबीजं तदेवैकं सुषुप्तावनुभूयते ।।

[2] Mahādevan. T. M. P.—Preface to the Eng. translation of Pañcadaśī p. XV.

[3] Kaṭha. Up. 2.2.
श्रेयो हि धीरोऽभिप्रेयसो···।

[4] Bṛh. Up. 4.4.19.
नेहि नानास्ति किंचन् ।

[5] Pañ. 2.47.
न हि शक्तिः क्वचित्कैश्चिद्बुध्यते कार्यतः पुरा ।।

it is sadasadanirvacanīya (inexplicable). Swāhānanda explains this Anirvacanīyatā in a more subtle manner. He considers that the terms 'existence' and 'non-existence' have two connotations each. The existence is of two types—The relative or temporal and the second is Absolute Existence. First kind may go out of existence in certain conditions. The second one is always existent. All the things in the world come under the category of 'relative-existence'. They are not existent before and after creation. For the Absolute existence no example can be given in the temporal world. Only Brahman is 'Sat'. The universal preposition stands that whenever anything comes into existence it must have come out of the existence just as in the case of earth and earthen wares—the latter undergoes changes but the earth, the cause remains the same. Similarly the non-existence implies the two meanings : (1) an existent pot when it is broken is called non-existent (2) Second is the total-non-existence of the square-circle. This Māyā is not 'existence' in the absolute sense; nor it is non-existence in the sense of a square circle. It is 'existence' in the relative-sense.[1] Purāṇas also explains that the Māyā is neither real, nor unreal. It is mithyā but not void.[2]

Māyā is darkness as is explained in the Śruti. There was neither 'sat' nor 'asat' but there was darkness. 'Darkness' means Māyā.[3] This fact is clear from another Śruti passage where the word 'Tama' occurs twice. There was 'Tamah'

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1. Idea taken from—Swāhānanda—Translation of Pañcadaśī p. 50.
2. Advaita-Grantha Kośa p. 'ठ'

   नासद्रूपा न सदरूपा माया नैवोभयात्मिका ।
   सदसद्भ्याम् अनिर्वाच्या मिथ्याभूता सनातना ॥
3. Ṛg. veda. 10.129.1 or 8.7.17.

   नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।
   किमावरीवः कह कस्य शर्मन्तम्भः किमासीद्गहनं गभीरम् ॥

(Brahman) covered by 'Tamas' (Māyā).[1] The nature of Māyā is not easily understood as it is riddled with contradictions.[2] The astonishing is the garment of Māyā. It makes the impossible appear possible.[3] It is essentially the nature of Māyā like the fluidity of water, heat of fire and hardness of stone are the natural qualities of the objects concerned.

The origin of Māyā is beyond our comprehension. Though 'Anāndi' it is 'Anant' it is not. It is sublated by knowledge. It is inscurtable.[4] Due to its strange nature Māyā is looked upon differently by the people of different categories. The knowers consider Māyā negligible as it is inoperative before knowledge. For empirical reasons it is indefinable. The same Māyā appears to be real and concrete to the wordly people.[5] Even the western philosphers accept the unexplicability. 'The fact of experience and the diversity of its particulars sphere, we found was unexplicable.'[6]

Māyā is related to Brahman and the world. Māyā is said to be jugglery of juggler Brahman.[7] This power of Brahman

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1. Bṛh. Up. 8.7.
तम आसीत् च तमसां गूढमग्रे ।
N. U. T. 9.
Pañ. 6.125.
माया चेयं तमोरूपा।
2. Tripāthi—Ramākṛṣṇavacanāmṛta—Part I. p. 125.
त्वमेव सूक्ष्मा त्वमेवस्थूला व्यक्ताव्यक्तस्वरूपिणा ।
निराकारापि साकारा कस्त्वां वेदितुमर्हति ।।
3. Pañ. 6.234. and 134.
दुर्घटं घटयामीति···। दुर्घटैकविधायिन्यां मायायां···।।
4. Ibid. 6.246.
अचिन्त्यरचुनारूपं माया···।
5. Ibid. 6.130.
तुच्छाऽनिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।
6. Bradley—Appearance and Reality—p. 511.
7. G. K. Śaṅkara-Bhāṣya 1.6-7 p.66.

is not evident like the clay. It is merely inferred from its effects namely the world. The power to burn exists in the fire. It is not perceived but is inferred when it burns up in the form of flames.[1] Māyā is there in Brahman before creation but in a potential form. Thus Māyā is inherent in Brahman as the force is inherent in clay. Just as through the force of clay various things are created, similarly numerous unreal things are produced by this Māyā-śakti of Brahman. Māyā is said to be exhibiting the appearance and disappearance in every state.[2] Vidyāraṇya makes this fact more clear through the example of a canvas. Māyā like the painted canvas exhibits and withdraws the picture by being folded and unfolded. He further clarifies that Īśvara has not to do with the efforts in the creation of the world. It is the work of Māyā.

Now the question arises whether this Māyāśakti of Brahman works dependently or independently. Vidyāraṇya replies that it can be described as either of these as it seems to be both. It is independent because it is experienced without the cognizing faculty. It is dependent as it makes the non-attached to appear as attached.[3] Śruti also supports this view.[4] The Self same Kūṭasṭha is changed into the universe phenominally. This is the work of Māyā only. It further creates Jīva and Īśvara as the reflection of intelligence. Jīva, Kūṭasṭha, Īśvara etc. all appear to be different due to this Māyāśakti. In reality

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1. Pañ. 2.47.
   निस्तत्वा कार्यगम्या ।
   Śaṅkara—V. C. 110.
   कार्यानुमया सुधियैव माया ।
2. N. U. T. Up. 9.
   सत्त्वमसत्त्वं च दर्शयति ।
3. Pañ. 6.132.
   अस्वतन्त्रा हि माया—स्वतन्त्राऽपि तथैव···।।
4. N. U. T. Up. 9.
   सिद्धित्वासिद्धत्वाभ्यां स्वतन्त्रास्वतन्त्रत्वेन सैषा ।

everything is Brahman. Māyā created the world but the real nature of the Self is not affected in the least. In this way the Vedāntins are safe with regard to the doubts regarding creation by the postulation of Māyā. Vidyāraṇya thinks that the question regarding the creation should be asked to the Naiyyāyikas who consider the world to be real. The objections cannot be raised against Māyā as it is already objectionable. If the Naiyyāyikas do so then the Vedāntins may again counter-question and the result will be nothing. Māyā is merely Māyā. Māyā is the mystery which cannot be solved by reasoning.

It is correctly argued if there were no Māyā as distinct from Brahman there would be no need for wisdom to sublate it and hence no longing for liberation.

Māyā is the part of partless Brahman. Māyā is different from Brahman but it is not separate from Brahman being its part. In the world, as Vidyāraṇya states : man and his ability are not considered two but one only.[1] There are some who argue that Māyā is something second to Brahman. They also give the example that in actual life prolongation is caused by the increase in power. Vidyāraṇya replies that the longevity of life or its reverse is not the product of power but of the excercise of power by the possessor. The second doubt is if power is non-existent then how can its excercise is possible ? Vidyāraṇya answers that the power and the possessor of power are not different in this sense. Though a man does not excercise his will power he is still conscious. In the similar manner the glory of the power is borrowed one. The power is always dependent on its substratum. Māyā cannot be given a status of independent existence because there is no scope for even the minutest duality in Advaita-Vedānta.

The second problem is that Māyā, the power of Brahman operated in whole of Brahman or within a part only. Māyā cannot pervade in whole of Brahman because a knower's realization of Absolute Brahman is free from Māyā. Vidyāraṇya further argues that as the earth's power of producing pots is not seen in whole of the earth but in a particular mode of earth namely the clay—the mixture of earth and water.[1] Thus it is proper to assume that Māyā exists in the part of the Absolute. This very part is known as Īśvara. Śruti also favours this view. 'Creation is only a quarter of Brahman,[2] the other three parts are self revealing. These three quarters are not dependent of Māyā's effect'. 'The supreme spirit, pervading the world on every side, yet extends ten fingers beyond it'.[3] The world is sustained by a part of mine, declares Lord Kṛṣṇa. Here the expression being ten inches in excess, is only figurative. It means Reality includes the world and at the same time transcends it. Vidyāraṇya also gives the evidence from the Bādrāyaṇa Sūtras that, 'There is another form of the Highest which does not abide in the effect'.[4] Śaṅkara takes the highest form as formless and the other abiding in Māyā as the saguṇa-form.[5] All this description of Māyā as the part and the power of Brahman is meant for the well-being of a student. In reality Brahman is partless and undivided. It seems to be so due to super-imposition of Māyā.

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[1] Pañ. 2.51.
न लोके चैत्रतच्छक्त्योर्जीवितं लिख्यते पृथक् ।

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1. Pañ. 2.54.
   न कृत्स्नब्रह्मावृत्तिः सा शक्ति. कित्वेकदेशभाक् ।
   घट शक्तियथा भूमौ स्निग्धमद्येव वर्तते ॥
2. Ṛg. Veda—Puruṣasūkta.
   पादोऽस्य सर्वा भूतानि त्रिपादस्ति स्वयं प्रभुः ।
   Pañ. 2.55.
3. Pañ. 2.57.
   स भूमि विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ।
   Śvetā. Up. 3.14.
4. B. S. 4.4.19.
   विकारावर्ति च तथा हि स्थितम् ।
5. Ibid. Śāṅkara Bhāṣya.
   अतश्च यथैव द्विरूपे परमेश्वरे ।

Māyā creates the various objects of the world having Brahman as its basis, just as a variety of pictures are drawn on the wall through different colours. Hence Māyā is not to be taken in the sense of any real substance that may create duality. It is a name given to our inability to explain the relation of appearance of Reality. Māyā with reference to the five elements—The nature of Māyā is such that the attributes of the elements appear like the attributes of Brahman Himself. Vidyāraṇya's discription of Māyā with reference to the elements is an evidence of his great skill of dealing with the topic concerned. He proves how the attributes of the elements are superimposed on those of Brahman and how those should be distinguished.

The elements come into existence one by one. The first modification of Māyā is Ākāśa. Its nature is space and it derives its existence from Brahman.[1] The implication here is that the property of existence which resided in Brahman only is transmitted to Ākāśa just as the existence of snake is shifted to the rope in snake-rope-illusion. Thus Ākāśa has space-cum-existence as its nature. Vidyāraṇya asserts that it is the power of Brahman which creates the difference between 'Sat' and 'Akāśa'. This very power later on creates the reverse relation of substance and its property.[2] Due to the effective power of Māyā even the hard-boiled logicians conceive that existence as the property of Ākāśa. Vidyāraṇya accepts this power of Māyā. He does not raise any doubt regarding this because this very function of reversing is to be emptied from Māyā. How this effect of Māyā is to be negated? Brahman and Ākāśa are two different entities. Their names are different. They convey the different ideas. Brahman pervades every object of the world but such is not the case with Ākāśa. If existence is drawn from Ākāśa there remains nothing. The Naiyyāyikas hold that Ākāśa cannot be negated as it is evident. Vidyāraṇya thinks that this is due to Māyā. It makes even those things appear as existent which are in fact non-existent, like an illusive elephant seen in a dream. Vidyāraṇya criticises the Naiyyāyikas according to their own logic. They give importance to the distinction between a class and a number of a class; a living being and his body and the possessor of the attribute. Vidyāraṇya argues if they admit the distinction between these pairs then there must not be difficulty in admitting the distinction between 'Sat' and 'Ākāśa'. He strongly criticises the logicians if even now they are not convinced of the difference between 'Existence' and 'Ākāśa' then surely it is due to the lack of concentration and tenacious doubt. Vidyāraṇya advises them to perform meditation, reasoning and evidence.[1] Through the performance of these the impact of Māyā will be removed and the differences between Brahman and the products of Māyā will be clear. The seer of the Kaṭhopaniṣad raises the same slogan.[2] Lord Kṛṣṇa also advises Arjuna in the parallel wordings.[3] Gauḍapāda also suggests the same.[4] Thus it is evident through Śruti and Smṛti that by the performance of these three, meditation; evidence and logical reasoning the media Māyā is removed. Ākāśa seems illusory and Brahman shines in Its purity. Purity here means

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[1] Pañ. 2.60.
आद्यो विकार आकाशः—सत्तत्त्वमाकाशेऽप्यनुगच्छति ।

[2] Ibid. 2.63.
आपाद्य धर्मधर्मित्वं व्यत्ययेनावकल्पयेत् ।

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1. Pañ. 2.73.

   अप्रमत्तो भव ध्यानाद्येऽन्यस्मिन् विवेचनम् ।
   कुरु प्रमाणयुक्तिभ्यां ततो रूढतमो भवेत् ॥

2. Kaṭha. Up. 3.14.

   उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत् ।

3. Gītā. 2.3.

   क्लैब्यं मा स्म गमः पार्थनैतत्त्वय्युपपद्यते ।
   क्षुद्रहृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥

4. G. K. 3.44.

   लये संबोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ॥

the non-association. When such an impression is deepened then the knower is amazed to see those who attribute reality to Ākāśa. In the similar manner the other elements are to be eleminated. When the existence is abstracted from the air, what remains is the nature of Māyā. There is a doubt : while discussing Ākāśa existence was told to be natural concomitant of everything but not the Ākāśa.[1] Now the same Ākāśa is told to be the concomitant of air.[2] Vidyāraṇya replies that space as an attribute is not found in air but ability to produce sound, an attribute of Ākāśa is also found in air and in rest of the elements. Thus there is no contradiction. The second objection is solid one. 'Air' is different from 'Sat', thus it is 'asat'. In the same manner it can be inferred that air is different from Māyā then it should not be unreal like Māyā. Vidyāraṇya cleverly replies that we cannot infer so because the air partakes the nature of Māyā and nature of Māyā is but unreality. Thus air is unreal being different from real.

Hereafter, Vidyāraṇya confirms that everything apart from Brahman is unreal. Māyā, the power of Brahman is limited. The range of Ākāśa is still more limited and so on.[3]

Even the mental modifications of beings are eclipsed by Māyā. The absence of consciousness, misery and non-existence are the forms of Māyā e. g. the horns of a man, absence of consciousness in stone etc. and misery in the Rājasika and Tāmasika Vṛttis. In this way Māyā reigns everywhere. Jīva and Īśvara are like the Jalākāśa and Meghākāśa respectively

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1. Pañ. 2.67.
   वाय्वादिष्वनुवृत्तं सन्नतु व्योम···
2. Ibid. 2.81.
   सतोऽनुवृत्तिः सर्वत्र···व्योमानुवृत्तिरधुना···
3. Ibid. 2.78.
   -सद्वस्तुन्येकदेशस्था माया तत्रैकदेशगम् ।
4. Ibid. 6.156.
   मेघवद्वर्तते माया मेघस्थिततुषारवत् ।

and Māyā is like the cloud. The mental impressions in the Buddhi are like the water particles which make up the cloud. Thus simile clarifies the function of Māyā.[4] The whole 'Prapañcha' is the play of Māyā-Natī. It has made all the people disillusioned. It can be eradicated only by right understanding. Māyā is not easily tackled as it is an embodiment of marvelousness and doubt. Thus the wise must find out the particular means carefully with special efforts. If anybody is strongly willing to know the nature of Māyā before its contradiction then Vidyāraṇya prescribes an easy way for them. He advises them to apply the particular definition of worldly magic[1] through the term 'Māyā' defies the very definition. That which is clearly perceived but cannot be logically explained is called 'Magic' similarly the world is perceived yet its nature cannot be defined as it is the product of indefinable Māyā. Vidyāraṇya further adds if even the great scholars and hair-splitting logicians try to determine the nature of the world, they have to confess at some state or the other that, 'we do not know'. Their intellect fails when they have to answer the questions e. g. How the body with the senses is produced from the seed and how that seed became conscious. Naturalistic theory is also not applicable here because the vitality in a barren woman does not procure. Moreover, the worms, insects are created without the foetus. Still more wonderful is when the same seed grows, becomes young and old. Likewise a tiny fig-seed develops into a large tree. Thus the Śruti declares.[2] No cause can be determined for this except Māyā. Vidyāraṇya does not want to go into the details of further criticism. He informs us that the logicians recounting the various categories of the world are strongly and sufficiently criticized in the 'Khaṇḍankhaṇḍakhādyam' by

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1. Pañ. 6.140.
   लोकप्रसिद्धमायाया लक्षणं यत्तदीक्ष्यताम् ।
2. Chh. Up. 6.2.1.
   न्यग्रोध फलमत आहार ।

Harshmiśra.[1] He advises not to enquire too much about a thing which is beyond the conception of our mind. The comprehension of Māyā is far away even from our imagination. Thus Māyā must be taken as the cause of the world. Vidyāraṇya calls this the 'seed of creation' transforming into the vast universe.[2] The meaning hereby is that as the large tree is latent in the seed; as the waking and the dream state worlds are resolved in deep-sleep similarly the impressions of the whole world are preserved in Māyā.

The strong criticism against the Māyā of the Advaitins is that it is opposed to common logic. To conceive the end of an existence that has no beginning is against our ordinary thinking. Logically, the category of Māyā may not form a definite conception, still the nebulous character of Māyā cannot be denied. Vedānta gives more preference to the psychological experiences than the logical determinations. 'Though the demand of the logic may not be satisfied yet the psychological revelations cannot be denied or minimised. Thus the category of Māyā is a necessity'.[3] And Vidyāraṇya is not wrong in describing Māyā in detail. Vedāntins are rather safe with regard to the doubts of creation. Thus we must accept Māyā for the sake of logic also. The concept of Māyā emphatically helps for the logical argumentation.

Māyā and Avidyā go together. In Advaita-Vedānta there is no place for even the least duality then how can there be possible two types of nescience e.g. Māyā and Avidyā ? The subjective and objective, the collective and individual principles are explained on the plane of duality. Avidyā is not different from Māyā: its nature and functions are similar to those of Māyā. The difference lies only in the fields of working. Avidya is the upādhi of Jīva. It is discussed separately to understand the function of nescience more clearly.

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1. Harshamiśra—Kh. Kh. Kh. 1.40 pp. 82.83.
2. Pañ. 6.151.
   अचिन्त्यरचनाशक्तिबीजं माया ।
3. Ṣircaṛ. M. N.—Comparative studies in Vedāntism pp. 152.

The term Avidyā occurs profusely in the upaniṣads. 'There are many types of Vidyās and Aviḍyās.[1] 'Avidyā leads to darkness and to still more darkness Vidyā leads'.[2] In another Śruti passage two kinds of Vidyās are described—one is lower knowledge and the other is higher knowledge. Lower knowledge signifies 'Avidyā'.[3] Gauḍapāda calls the 'Avidya' the power of Ātman.[4] Gītā calls this Avidyā 'Ajñāna'. It has deluded all the beings.[5] Śaṅkara defines it as unreal manifestation of something previously perceived. It is the superimposition of the attribute of one thing on some other thing. It is also called the confusion based on the inability to discriminate between that which is superimposed on something else. It is a ficticious assumption.[6] Avidyā is the cause of various changes.[7] Sureśavarācārya names Avidyā as 'illusion'. It is supportless and contradictory to all reasoning.[8] Avidyā in the Nyāya-school is considered the false idea. This false idea is that the body and the senses and the objects of experience

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1. Chh. Up. 1.1.10.
   नाना तु विद्या च अविद्या च ।
2. Īśā. Up. 8 to 11.
   अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
   ततो भूय इव ते तमो य उ विद्यायां रताः ।।
3. Muṇ. Up. 1.1.4-5.
   द्वे विद्ये वेदितव्ये···परा चैवापरा च ।।
4. G. K. 3.10
   ···आत्ममायाविसर्जिताः ।
5. Gītā. 5.50.
   अज्ञानेनावृत्तं ज्ञानं ।
6. B. S. Śaṅkara Bhaṣya—Translated by Apte. V. M. pp. 1-2.
7. Gītā. 18.48—Śaṅkara Bhāṣya.
   सदेकमेववस्तु अविद्यया उत्पत्तिविनाशादिधर्मैः नखत् अनेकधा विकल्प्यते ।
8. Sureśvārācārya—N. S. 3.66.
   सेयं भ्रान्ति निरालम्बा सर्वन्यायविरोधिनी ।
   सहते न विचारं सा तमो यद्वद्दिवाकरम् ।।

are made possible by the idea that they belong exclusively to the Self.[1] According to the Vaiśeṣika-sūtras Avidyā is due to the defects of sense-organs and the perverted influence of the memory impressions. Praśatpāda refers to Avidyā by the term 'Viparyaya'. He defines it as cognition of the form, 'It is 'A' with regard to what is other than 'A'.[2] The Sāṅkhyakārikā enumerates Tamas, Moha etc. as the five varities of Viparyaya.[3] Īśvarakṛṣṇa or even the commentators Māṭhara and Gauḍapāda do not mention the term Avidyā, Asmitā etc. It is only Vācaspati who compares Tamas etc. with Avidyā, Asmitā etc.[4] The Buddhistic 'chain' of dependent origination begins with Avidyā which is the root cause of the world process'.[5] In Jainism the term Mithyātva is generally used to denote the idea of Avidyā. The Mithyādarshana lies at the root of all evils, and whatever misery there is in the life of a soul is ultimately due to it.[6]

Vidyārāṇya gives the short but the apt definition of Avidyā. It is the confusion of considering transmigration and the world as real and effecting the Supreme-self.[7] It is non-cognition. Non-cognition is the dullness of an external thing covering its

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1. Based on M. Tatia—Studies in Jain Philosophy—p. 104.
   Nyāya-sūtras. 4.2.
   दोषनिमित्तरूपादयोविषयाः संकल्पकृताः ।
2. Nyāya-sūtras. 4.2—Praśastapādbhāṣya.
   विपर्ययोऽपिप्रत्यक्षानुमानविषय एवं भवति ।
   अत्स्मिन्स्तदिति प्रत्ययो विपर्ययः ।
3. Īśvarakṛṣṇa. S. K. 47.48.
   पञ्चविपर्ययभेदाः ।
4. Tattva-kaumudī.
   संसारः परमार्थोऽयं संलग्नः स्वात्मवस्तुनि । इति भ्रान्तिरविद्या ।
5. M. Tatia—Studies in Jain Philosophy. p. 126.
6. Ibid.
7. Pañ. 6.10.
   जाड्यमज्ञानम् ।

revelation.[1] This Ajñāna is more akin to Bhāva than to Abhāva since its action is positive one. But we cannot be definite that this Avidyā is Bhāva as it is the negation of knowledge. Thus it is rightly called Bhāvarūpa.[2] Under the influence of Anādi-Avidyā Kūṭasṭha is obscured by Jīva in the same manner as Ghatā-Kāśa is concealed by Jalākāśa. Vidyaraṇya names this Mulāvidyā.[3] It is mutual superimposition. The qualities of Kūṭasṭha like existence, consciousness, freedom and bliss are superimposed on Jīvahood and Jīva begins to feel thereby that it exists as intelligence, freedom, bliss and so on. Conversely the changing character of the Jīva are superimposed on the Kūṭasṭha. In this way the Jīva forgets its own source. 'Actually this forgetful nature is called the Mulāvidyā—the original ignorance'.[4]

Āvaraṇa and Vikṣepa are the two powers of Avidyā. Āvaraṇa the objective power of Avidyā works in the two ways e. g. projecting and concealing.[5] The power of Āvaraṇa conceals the nature of a thing and the power of Vikṣepa is the cause of opposite knowledge of a thing. Maṇḍanamishra names these two powers as Agrahaṇa and Anyāthagrahaṇa.[6] The function of Āvaraṇa is the very cause of such ideas as, 'Kūṭasṭha shines not nor exists. The Abhāna and Asattā are the two aspects of concealment. 'Kūṭasṭha does not shine' is the Abhāna aspect, 'Asattā' aspect is when one experiences, 'Kūṭa-

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1. Pañ. 8.6.
   जाड्यमज्ञानम्…।।
2. Based on Swāhānanka—Translation of Pañcadaśī p. 346.
   भावस्यरूपं इव रूपं यस्य ।
3. Pañ. 6.25.
   अनादिरविवेकोऽयं मूलाऽविद्या…।।
4. Swāmī Kṛṣṇānanda—Philosophy of the Pañcadaśī in Divine Life Vol. 28 No. 4. p.
5. Pañ. 6.26.
   विक्षेपावृत्तिरूपाभ्यां द्विधाऽविद्या व्यवस्थिता ।
6. The Cultural Heritage of India Vol. III pp. 256-57.

sṭha does not exist'. These two powers of Āvaraṇa Śakti are also named 'Ajñānotpādaka-Shakti' and 'Asatyotpādaka—Shakti'.[1] This Āvaraṇa Shakti with its twofold aspects covers the Self as Rāhu does the orb of the sun.[2] The Self-covered by this Āvaraṇa-Shakti becomes subject to saṅsāra just as a rope may become a snake due to the concealing, power of one's own ignorance. The Āvaraṇa is the very cause of Vikṣepa. In Avidyā-Āvaraṇa, the proof is experience. An ignorant person says that he does not know what the Kūṭasṭha is. He experiences this fact and tells likewise. Further he says that Kūṭasṭha does neither exist nor does it manifest. This statement gives rise to the question, how can Avidyā be related to the Self-luminous Self? Self and Avidyā are of contradictory nature like light and darkness. In the absence of Avidyā, Āvaraṇa will not work. Āvaraṇa being the cause of Vikṣepa, Vikṣepa will also be impossible. These arguments are ineffective by the direct experience of ignorants. Experience is the last restore of knowledge. Logic is not final. Reasoning of different powers also differ. Thus reasoning may twist the things.[3] Some may argue though experience leads to knowledge yet the experienced object cannot be determined in the absense of reasoning. Vidyāraṇya does not oppose this view. Instead he asks such persons to employ reasoning following one's own experience and not to misuse the logic for any other purpose like to gain experience etc. Such forms of logic are called 'Jalpa' and 'Vitaṇḍā'. Thus Kūṭasṭha and Avidyā are not contradictory. They can co-exist as the rays of the sun, though obscured do pass through the muddy water.[4] Our simultaneous experience of cousciousness and ignorance are the solid proof for that knowledge and ignorance can co-exist. What is really contradictory to Avidyā is the discriminating knowledge. Self cannot be the opposite of ignorance as It cannot experience ignorance being contradictory to It. Thus this contention that ignorance and Kūṭasṭha cannot co-exist is illogical and opposed to reason. The fact is that the presence of Avidyāvaraṇa leads one to identify the Cidābhāsa with the real 'Cit' or 'Kūtasṭha'. The term Cidābhāsa needs a little clarification. On the Kūṭasṭha the concept of gross and subtle bodies accompanied by Buddhi rests. The Buddhi is transparent thus it gives out the reflection of Kūṭasṭha circumscribed by bodies. This very reflection is called Cidābhāsa or Jīva.[1]

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[1] Garola Vācaspati—Bhartiya Darshan p. 248.

[2] Śaṅkara, V. C. 139.
समावृणोत्यावृत्तिशक्तिरेषा तमोमयी राहुरिवार्कबिंबम् ।
Sadananda. V. S. 52.
अनया आवृतस्यात्मनः·· यथा स्वाज्ञानेनावृतायां रज्जवां सर्पत्व-सम्भावना ॥

[3] Kaṭha. Up. 2.9.
नैषा तर्केण मतिरापनेया···।

[4] Swāhānanda—English translation of Pañcadaśī. pp. 133-34,

On Kūṭasṭha, covered over by the concealing power of ignorance, are projected or superposed the subtle and gross bodies, thus producing the Cidābhasa or Jīvas. This Vikṣepa is like the imposition of a silver on a mother of pearl. The projection power works like this : First of all the nature of the Shukti is concealed by the obscuring power of ignorance. On the concealed nacre, the nature of the silver is superimposed through the projecting power. Thus we see silver instead of mother of pearl, Vidyaraṇya explains in his own way, In the case of 'Shukti' the notions viz, 'thisness' and 'reality' are transferred to imaginary silver, In the similar manner, the notions of 'Self' and existence of Kūṭastha is transferred to Jīva through Avidya with its two powers.[2] Thus beins the bondage of man.[3] This is the common basis or sāmānyanśa[4] of both Kūṭasṭha and Shukti. At the time of illusion which is not

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1. Swahananda—Lnglish traslation of Paṇcadaśī p. 134.
2. Pañ. 6.34.

स्व्यंत्वं वस्तुता चैवं विक्षेपे वीक्ष्यतेऽन्यगम् ।।

3. Śaṅkara V. C.—144.

एताभ्यामेव शक्तिभ्यां बंधः पुंसः समागतः ।

4. Sāmānyaṅśa or the Ādhāra is felt with the illusion itself.

experienced but is experienced after the illusion is removed is known as 'Viśeṣāṅśa' the 'variable element'. This is called Adhiṣṭhāna.[1] In the case of nacre, its blue exterior and triangular form are last to the vision and it seems as silver. Similarly, non-tactility and blissness of Kūṭasṭha are clouded by the power of illusory projection. What is superimposed on Kūṭasṭha is known as 'I' (ego). Vidyāraṇya further explains this illusion. The example of 'Shuktirajata' with reference to illusion is as old as the Vedānta-philosophy itself yet the credit of explaining it fully, goes to Vidyāraṇya. In the statement 'this is silver' the idea of 'this' is totally different from that of silver. 'This' is more extensive and applicable to many things, whereas 'silver' is very limited term. We use this term in many diverse perceptions viz. 'This is silver'; 'This is cloth' and so forth. Like this common element the word 'Self' is applicable to all the three persons e. g. first, second and third. We use such expressions, 'Devadatta himself is going', 'you yourself see this' and 'I myself am unable'. Here, it should be noted that the notion of 'Self' and the 'notion' of 'ego' are totally different as the idea of 'this' is different from that of silver. Just as the 'Jīva' is created by illusion on the Kūṭasṭha, even so, the inanimate objects too, are illusory appearance in the same Kūṭasṭha.

Śaṅkara calls this Vikṣepa the 'dreadful-power' which afflicts the man with numerous griefs. It troubles the ignorants like the cold blasts in a cloudy day.[2] Sadānanda has also explained Vikṣepīkaraṇa in detail. The ignorance gives rise to the illusion of a snake in the rope by its own inherent power.[3] The power of projection creates all from the subtle to the gross.[4]

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1. Pītambara—Bhāṣya on the Pañcadaśī pp 229-30.
2. Śaṅkara V. C. 143.
   क्षपयति वहुदुःखैस्तीव्रविक्षेप शक्तिः ।
3. Sadānanda V. S. 54.
   विक्षेपशक्तिस्तु स्वशक्त्याकाशादिप्रपञ्चमुद्भावयति ।
4. Ibid.
   विक्षेपशक्तिर्लिङ्गादि ब्रह्माण्डान्तं जगत् सृजेत् ।

Āvaraṇa is immediately destroyed by the knowledge but Vikṣepa does not. It continues untilt the fructifying karams are exhausted. How it is possible that the effect still remains when its Upādāna-kāraṇa Avidyā is destroyed. The Vedāntins think that this is not against the theory of causality. According to the logicians the effect continues to appear for the next moment when its cause is destroyed. This assertion of Naiyyāyikas is with regard to the products like the cloth etc. whose existence is easily measured in respect of time. But ignorance cannot be measured so. Its lingering moment should be proportionate to its cause. Thus we must understand the 'next moment' as a suitable length of time. We can better understand this fact with the illustration of a wheel. It continues to remove when its cause of revolution is removed.[1] Vidyāraṇya makes his point stronger with the statement 'The theory of Naiyyāyikas may be considered as being without proof but we (vedāntins) assume it on the basis of Śruti, experience and reasoning.'[2]

The principles of Avidyā and Māyā are so inevitable that the western thinkers also accept this in one way or the other. Shakespeare compares the world with a mere dream. We are such stuff as dreams are made of. Carlyle calls the creation only the shadow of Reality. "This earthy life with its riches and possessions and good and evil hap are not intrinsically a reality at all but are a shadow of realities.[3] Thus Vidyāraṇya's standpoint on Māyā and Avidyā is praiseworthy especially with regard to Avidyā.

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1. Chh. Up. 6.14.2.
2. Pañ. 6.54 to 56.
   उपादाने विनष्टेऽपि क्षणं कार्यं प्रतीक्षते···।।
3. Chatopadhyaya Basant Kumar—Teachings in the upaniṣads pp. 120-27.

CHAPTER VII

MEANS OF KNOWLEDGE

Everything in the world is veiled by Māyā or ignorance. The notion of ignorance automatically implies Knowledge. Through the knowledge only we can churn out the butter of Reality. Knowledge implies 'cognition' in a very common-sense. Vidyāraṇya states that the knowledge of external objects is the action thereon of the intellectual modifications. These modifications are tipped with Cidābhāsa just as the spear is tipped with steel. This is the most important fact in the act of 'cognition'.[1] Here, 'Knowledge' does not imply the ordinary cognition but the awareness of the fact that Jīva and Jagat are mere appearances. This appearance is the game of Māyā and Avidyā. Individual-Self and Brahman are not two different things; Individual Self is nothing but Brahman Itself.

The path of knowledge is hard to be trodden, proclaims the Śruti.[2] The person who possesses four essential qualities can be a pilgrim of this path of Knowledge. These qualities are : discrimination between the things permanent and transient; renunciation of the enjoyment of the fruits of actions in this world and hereafter; six treasurers of control of mind etc.

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1. Pañ. 8.6.
चिदाभासान्तधीवृत्तिर्ज्ञानं लोहान्तकुन्तवत् ।

2. Kaṭha. Up. 3.14.
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् कवयो वदन्ति ।

and the desire for spiritual freedom.[1] Vidyāraṇya has not entered into the details of these prerequisites. He stresses upon the servitude of the preceptor. According to the ancient tradition these four qualities are easily obtained with the grace of revered teacher. Vidyāraṇya himself is a great devotee of his perceptor. He begins his work with the salutation to his preceptor 'Śaṅkarānanda'.[2] Even the Pañcadaśī is composed for the easy understanding of those whose hearts have been purified by the service of their teacher.[3] Śruti also maintains the same view. There is no alternative to achieve the summum-bonum except the grace of the teacher.[4] The ancient thought further declares that the sacred knowledge should be imparted to him alone who is devoted to his teacher and is endowed with all the necessary qualities.[5] The teacher is not an ordinary person. He is highly expereinced and established in knowledge.[6] Manu considers the preceptor equal to Brahman. The person serving his teacher obtains the knowledge as a man gets

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1. B. S. Śaṅkara Bhāṣya. 1.1.1.
नित्यानित्यवस्तुविवेक:, इहामुत्रफलभोगविराग:, शमादिसाधनसंपत्, मुमुक्षत्वं च ।
2. Pañ. 1.1
नम: श्रीशंकरानन्दगुरुपादाम्बुजन्मने ।
3. Ibid. 1.2
तत्पादम्बुरुहद्वंद्वसेवानिर्मलचेतसाम् ।
सुखवोधाय तत्त्वस्यविवेकोऽयं विधीयते ।
4. Kaṭha. Up. 2.8.9
अनन्यप्रोक्ते गतिर्नास्ति ।
5. Mait. Up. 6.29
इत्यनन्यभक्ताय सर्वगुणसंपन्नाय दद्यात् ।
6. Mun. Up. 1.2.12
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणि: श्रोत्रियं ब्रह्मनिष्ठम् ।
Pañ. 1.32
उपदेशमवाप्यैवमाचार्यात्तत्त्वदर्शिन: ।

water by digging the ground.[1] In this way the glory of the teacher is great.

A man, equipped with the above quoted four prerequisites and having reverence for his teacher should follow the fourfold means of hearing, reflection, meditation and Samādhi.

First comes the 'hearing'. It is the process by which one becomes convinced that the vedas in their 'beginning', 'middle' and 'end' teach the identity of Jīva and Brahman.[2] We can find out the truth of identity through the enquiry into the 'great sayings' (Mahāvākyas). These great sayings are in the Sūtra-form containing the culmination of Vedānta.[3] 'Mahāvākya' is so called because it signifies the special meanmg.[4] 'Mahāvākya' conveys that there is no sentence of greater sense of more profound meaning than itself. 'Mahāvākya' is the sentence after which there is no need to speak the other sentences.[5] Actually these Mahāvākyas are the universal truths which are selfexplicit impregnant with meaning like the Subhāṣitas. These Mahāvākyas firmly propound the essential teachings of the upaniṣads namely 'the individual-self and the universal-self are one and the same'. If the vedas are to be compared to a tree and upaniṣads to its fruits, then the Mahāvākyas can be characteriz-

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1. Manu Smṛti 2.87
यथाखनन्खनित्रेण नरो वार्यमधिगच्छति ।
तथा गुरुगतां विद्या शुश्रुषारधिगच्छति ।
2. Pañ. 7.101
वेदान्तानामशेषाणामादिमध्यवसानतः ।
ब्रह्मात्मन्येव तात्पर्यमिति धीः श्रवणं भवेत् ।
3. Somayāji Liṅganna—Commentary on the Pañcadaśī p. 127
सकलवेदार्थसारसंग्रहरूपकाणि महावाक्यानि ।
4. Ibid.
विशिष्टार्थबोधकतया यदुच्यते तद्वाक्यम् । महच्च तद्वाक्यं महावाक्यम् ।
5. Vidyābhāskara Ramāvatāra—Commentary on the Pañcadaśī p. 53.

ed as the juice of the fruit'.[1] These also essentially imply that there is no difference between one Jīva and another Jīva. 'It is the same electricity that glows in all electric bulbs. The intensity of the glow may differ in several physical bodies making them appear as Jīvas. Thus it is not only Jīva-Brahman-Abheda but also Jīva-Jīva-abheda that is the central doctrine of Adivaita Vedānta. If every jīva is Brahman, then every Jīva is also seemingly the other Jīva.'[2] The Mahāvākyas are different from the Avantaravākyas which explain the nature of Individual-self and Brahman.

Mahāvākyas are counted to be four taken one from the specific upaniṣad of each of the veda e. g. Prajñānam Brahma from the Aitreya upaniṣad of the Ṛg-veda;[3] 'Aham Brahmāsmi' from the Bṛhdāraṇyaka upaniṣad of the Yajurveda;[4] 'Tattvamasi' from the Chhāndogya upaniṣad[5] of Sāmaveda and 'Ayamātmā Brahma' from the Māṇḍukya-upaniṣad from the Atharvaveda.[6] Professor Hiriyānna also considers these four sentences as the Mahāvākyas perhaps on the basis of the Pañcadaśī.[7] Śaṅkara has attached a great importance to 'Tattvamasi' and 'Aham Brahmāsmi' for unfolding his 'Vivartavāda.' Sadānanda has also dealt with these two.[8] Col. Jacob finds eleven Mahāvākyas from a M. S—copy of the 'Mahāvākyavivaraṇa' which speaks of twelve such sayings. Of these one is a misquotation viz. 'Sa Evameva Puruṣo Brahma' which probably stands for 'Sa Etameva Puruṣo Brahma tattvamopāsyāt' quoted by Śaṅkara in his Brahmsūtra Bhāṣya from the Aitreya upaniṣad.[1] Second one is 'Eṣa ta ātmā-antaryāmyamṛtah'[2] and it is definitely stated by Śaṅkara[3]. But this reference by Śaṅkara is definitely to Īśvara and not to Absolute though the theistic-Vedāntins like Rāmānuja accept it as a Mahāvākya.[3] The other such passages according to Mahāvākyavivaraṇa are e. g. Sa yaśchayam puruṣe yaśchasāvāditye Sa ekah';[4] 'Sarvam Khlvidam Brahma';[5] 'Ekamevādivtīyam';[6] 'Idam sarvvamyadayamātmā';[7] 'Ātmaivedam Sarvvam'.[8] All these are 'referred' to by Śaṅkara in his various commentaries to upaniṣads and Brahmasūtras. Last is 'Vijñānamānandam Brahma'.[9] The author of Sankṣepaśārīrika also recognizes these four Mahāvākyas. He proclaims that no knowledge of the Puruṣa is possible without understanding these great dictums.[1] Saccidānanda Mūrty accepts four great sayings but with a difference. He takes 'Sarvam Khalvayam Brahma' in place of 'Prajñānam Brahma'.[2] The main aim of the great sayings is to indicate the identity of the individual soul and the universal soul. They express the Taṭastha and Swarūpa Lakṣaṇas of Reality incidentally. Therefore, the great sayings from the list of Jacob cannot be added to our list of four.

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[1] Mahādevan T. M. P. 'An Interpretative Exposition of Pañcadaśī. p. 53.

[2] Śaṅkaranārāyaṇa. 'what Advaita is' p. 90.

[3] Ait. Up. 3.13.
प्रज्ञानं ब्रह्म ।

[4] Bṛh. Up. 1.4.10.
अहं ब्रह्मास्मि ।

[5] Chh. Up. 6.8.
तत्त्वमसि ।

[6] Mān. Up. 2.
अयमात्मा ब्रह्म ।

[7] Shastrī Haridatta—Bhāratīya Darśan Kā Itihāsa. p. 438.

[8] Sadānanda V. S. 148 to 180.
अथ महावाक्यार्थोवर्ण्यते···

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[1] Ait, Up. 1.3.13.
स एतमेव पुरुषो ब्रह्म तत्त्वमोपास्यात् ।

[2] Bṛh. Up. 3.7; 3 to 22.
एष त आत्मान्तर्याम्यमृतः ।

[3] Shastri Nalni Mohan—Study of Saṅkara p. 105.

[4] Taitt. Up. 2.8.5; 3.10.47.
सयश्चायं पुरुषे यश्चासावादित्ये स एकः ।

[5] Chh. Up. 3.14.1,
सर्वं खल्विदं ब्रह्म ।

[6] Ibid. 6.2.1.
एकमेवाद्वितीयम् ।

[7] Bṛh. Up. 1.4.10.
इदं सर्व्वंयदयमात्मा ।

[8] Chh. Up. 7.25.2.
आत्मैवेदं सर्व्वम् ।

[9] Bṛh. Up. 3.9.27.
विज्ञानमानन्दं ब्रह्म ।

Only the scriptural knowledge of the Mahāvākyas does not lead us to the ultimate goal. By saying the word 'sugar' we do not experience its sweet taste, just as a parrot does not become a saint only by uttering the word 'Rāma'. Similarly we cannot be Brahman, only by saying, 'I am Brahman."[3]

In the Chhāndogya-upaniṣad, the identity of the individual and universal-self is maintained throughl a proper channel. Uddālaka-Āruṇi begins his advice from the statement. 'There was being alone, one only, without a second'.[4] Then he explains the procedure of creation. He concludes, 'That Being which exists in the beginning is the Self and the essence of the whole creation. This principle which ensouls the whole universe is also the true Self of the man. This the Ātman and 'That thou art'.[5] Śvetaketu cannot grasp the meaning hidden in this statement. Then Āruṇi explains the truth in various ways e. g. the bees collect the juices from different trees and reduce those to one essence namely the honey. Once, it comes in the form of honey, no discrimination is made between the different juices. Similarly all the creatures merge into one Being.[1] Śvetaketu is still unable to understand. On his humble request his father-teacher explains further. Āruṇi continues just as the rivers are not descriminated once they are merged into the sea, similarly the creatures having come from one Being do not know that their source is one and the same.[2] After this Āruṇi adopts the easier method. If anybody is to strike at the root, in the middle or on the top of a tree—the tree is still living as the living Self pervades it. It surely dies when the living Self departs from it. He tells Śvetaketu that he is that very Self.[3] The son is still bewildered at this truth. The father asks him to look into the fruit of banian tree. He explains as the essence of the small particle of this fruit though not perceived is the cause of a large banian tree.[4] 'Ātman is subtle like this essence and That you are.' To prove the all-pervasiveness of the Self Āruṇi states when the salt is diluted in water, the water becomes salty but the salt is not perceived. The Ātman pervades our bodies like the salt.[5] This method of explaining the Truth step by step is very appreciable. Even the examples used here are of great significance. The first example of 'bees' shows the oneness of Ātman. The second example of 'rivers' is significant in telling that Ātman is the source of all beings. The examples of 'trees' and 'salt in water' show the all-pervasiveness of Ātman. The fruit of banian tree signifies the subtlety of Brahman. This is the best method to enquire into the Great dictums. Vidyāraṇya first explains 'Prajñānam Brahma'.

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[1] S. S. 3.303.
महावाक्यमतो न कश्चित् पुमांसमद्वैतमैति जन्तुः ।

[2] Mūrty Saccidānanda—Revelation and Reason—p. 74.

[3] Vidyābhāskara Rāmāvatāra—Pañcadaśī 'Sankṣepa'—pp. 31.32.

[4] Chh. Up. 6.2.1.
सत्त्वेव इदमग्रे आसीदेकमेवाद्वितीयम् ।

[5] Chh. Up. 6.11.3.
•••सर्वं तत्सत्यं स आत्मा तत्वमसि श्वेतकेतो•••।

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[1] Chh. Up. 6.9.1.
यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्यवानां वृक्षाणां रसान्समवहारयेकतां रसं गमयन्ति ।

[2] Ibid. 6.10.1-2.
नद्यः ससमुद्रात्समुद्रमेवापियन्ति समुद्र एव भवति—एवमेव खलु सोम्येमाः सर्वाः प्रजाः·· ।

[3] Chh. Up. 6.11.13.
महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्स्त्रेवेद्यो एष जीवेनात्मनानुप्रभूतः—मोदमानस्तिष्ठति ।

[4] Ibid. 6.12.1.
न्यग्रोधफलमत आहरेतीद भगव—

[5] Ibid. 6.13.2 and Bṛh. Up. 2.4.12.
(i) यथा विलीनमेवाङ्गस्यान्तादाचामेति कथमिति लवणमिति—
(ii) स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत—

The consciousness is Brahman. Vidyāraṇya first clarifies the meaning of the word 'consciousness' as is explained in the Aitreya upaniṣad. 'Through which one sees, hears, smells, speaks and through which one tastes sweet or bitter is the consciousness'.[1] The synonyms of consciousness are sentience, rulership, secular knowledge, presence of mind, retentiveness, sense-perception, fortitude, thinking, generous, mental-suffering, memory, ascertainment, resolution, life-activities, hankering, passion etc. Though the consciousness does not directly perceive, sees or hears yet It is solely responsible for all the sensory operations'.[2]

After explaining the word 'consciousness' Vidyāraṇya comes to the word 'Brahman' in the sentence. The gods, the five elements, the small creatures, the animals and the human-beings all these are guided by the consciousness. The universe has consciousness as its guide. It is the end of this universe. 'This consciousness verily is 'Brahman'.[3] This statement means that Brahman is the stuff of every thing but it does not mean that it is anything material. Brahman is the intelligence which transcends the trinity of knower, known and knowledge.[1] Brahman as consciousness exists in each and every individual. Individual-soul is only an abridgement of the Parmātman. This is expressed in the dictum, 'consciousness is Brahman'. In the upaniṣad, after the declaration, 'Prajñānam Brahma', the next passage follows, 'The knower becomes immortal through consciousness.[2] Vidyāraṇya very cleverly fills the gap between these maxims by adding, 'when we know that consciousness pervading everything is Brahman then naturally the consciousness pervading myself is none-else but Brahman'.[3]

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[1] Pañ. 5.1
येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।
स्वाद्वस्वाद् विजानाति तत्प्रज्ञानमुदीरितम् ।।
Ait. Up. 3.1.1
स ईक्षतमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ।

[2] Ait. Up. 3.1.2—Translation by Mādhava.

[3] Ibid. Up. 3.1.3
जङ्गमं च···यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रतिष्ठितम्···प्रज्ञानं ब्रह्म ।

Swāmī Kṛṣṇānanda holds 'Prajñānam Brahma' as the best definition of Brahman because it gives the expression to its supra essential essence. It does not describe It with reference to accidental attributes, such as creatorship etc. It is the final meaning to our mental and metaphysical activities.[4]

In 'I am Brahman' first 'I' is taken into consideration. The word 'I' implies the 'infinite Supreme Self' which works as witnessing principle of the intellect in the body. It is fit for Self-knowledge.[5] Brahman indicates the Supreme-Self which is by nature infinite. The copula 'Asmi' denotes the identity between 'Brahman' and 'Aham'. 'It does not signify any empirical relation between the two entities, but affirms the non-

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1. Śaṅkara—Aprokṣānubhūti. 45-48
   ···सर्वंप्रपञ्चोऽयं ब्रह्मैवास्ति न चेतरत् ।
2. Ait. Up. 3.1.2
   स एतेन प्रक्षेन—अमृतः समभवत् ।
3. Pañ. 5.2

   चतुर्मुखेन्द्रदेवेषु मनुष्याश्वगवादिषु ।
   चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ।
4. Swāmī Kṛṣṇānanda—The Philosophy of the Pañcadaśī
   Divine Life Vol. 28. p. 57
5. Pañ. 5.3

   बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ।।

duality of essence'.[1] There are three different approaches to realize this identity e. g. Dualism, qualified monoism and non-dualism. In the words of Hanumāna, these three approaches will be clear. "As long as I have this physical consciousness, Thou art the master, I am thy servant, when I consider myself as an individual being, Thou art whole, I am thy part; but when I realize the Ātman, then I am one with thee."[2] Jesus also realized through these steps. 'First he prayed to the Father in heaven. At another time he said : I am the vine, ye are the branches; and after this the eternal truth echoed in the lips of Jesus when he stated 'I and my father one'.[3] Some may raise the doubt if the idea of 'I' is given up in the statement 'Aham Brahmāsmi then how can the identification be possible?[4] One false part of the 'I' is eleminated and the true part is retained through exclusion-non-exclusion-implication. 'I' means ego plus Spirit circumscribed in the body. 'This ego is negated and the spirit is identified with the all-pervading Spirit. When a pot is broken the ether in it becomes one with the all-pervading ether'.[5]

The Dvaitins interprete this sentence in a different manner. This statement does not mean the identity of Jīva and Brahman according to them. They interprete the sentence as 'My ground is Brahman'.[6] According to Sudhākara Nair the motto before a layman ought to be 'Aham Brahmā Bhavati' because 'Ātmā

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1. Swāmī Kṛṣṇānanda—The philosphy of the Pañcādaśī Divine Life Vol. 28. p. 57.
2. Swāmī Kṛṣṇānanda—Thou Art That, Prabuddha Bhārat Vol. LXX 1965, p. 88
3. Ibid.
4. Pañ. 7.88

   अहमर्थंपरित्यागादहं ब्रह्मेति धी कुतः ।
5. Swāhānanda—Translation of Pañcadaśī p. 268.
6. Raghavendrachara H. N.—The Dvaita Philosophy and Its place in the Vedanta Philosophy.

Brahmāsmi' is the truth.[7]

Śaṅkara opines when one has known the meaning of 'Aham Brahmāsmi' one realized the fact that 'Everything is nothing but Brahman'.[2] R. D. Ranade thinks the experience of 'I am Brahman' to be the highest one. This concept is superior to both 'Tattvamasi' and 'Sarvam Khalvidam Brahma'. 'The Sarva' or 'all' involves a duality and does not remain after 'Aham Brahmāsmi.[3] Haridatta Shāstrī also accepts that this experience of absolute oneness arises after the complete understanding of 'That thou art'.[4] All the effects of ignorance are destroyed just as the threads are destroyed after the cloth is burnt.[5] One realizes, I am not the Jīva entangled in Sansāra. As foam and wave coming out of the ocean disappear in the

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[1] Nair. Sudhākar—The Great Vedāntins from Kerala, Paper read in the Philosophical Congress 1974. p. 6

[2] Śaṅkara. Sataślokī. 3.
आद्यादेहानुबंधाद्भवति तदपरा सा च सर्वात्मकत्वात् । आद्यो ब्रह्माहमस्मोत्यनुभव उदिते खल्विदं ब्रह्म पश्चात् ।

[3] Ranade. R. D.—The Culmination of Indian Thought p. 171.

[4] Shāstri. Haridatta—Bhāratīya Darshaṇ Ḳā Itihāsa p. 437.
गुरु से 'तत्वमसि' अर्थात् 'वह तू है' की बात सुनकर जिज्ञासु शिष्य अपनी अनुभूति की कसौटी पर इस तत्वमसि स्वर्ण को कसने के लिये सन्नद्ध होकर यमनियमादि साधनों की सहायता से निर्विकल्प के आलोक में ब्रह्म का साक्षात्कार करके स्वयं अनुभव करता है 'अहं ब्रह्मास्मि' सचमुच में ब्रह्म हूं ।

[5] Sadananda. V. S. 172.
पटकारणतन्तुदाहे पटदाहवदखिलकारणे ज्ञाने बाधिते सति चित्तवृत्तिरपि बाधिता भवति ।

Shaṅkara S. V. S. S. S.—35. Atmabodha. 34 to 36.
Brahmajñānāvalīmālā. 1.2.3 to 11

ocean itself, so does this world disappears in me.[1]

As 'Neti-Neti' is the great sentence of 'Khaṇḍnātmaka-Pravṛtti', similarly the great dictum of 'Maṇḍānatmaka'—Vṛtti is 'Tattvamasi'. Vidyāraṇya first clarifies the meaning of the word 'That' in the lines of the upaniṣads. 'That Reality one without a second which exists before creation; the same Reality exists in the similar manner after creation'.[2] The direct meaning of the word 'That' is pure consciousness with Māyā and reflection of conciousness in it'.[3] 'Thou' denotes the consciousness which is circumscribed by the adjunct, the inner-organ and which is the object of the idea and word 'I'.[4] The word 'asi' signifies the relation between 'Thou' and 'That'.[5]

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[1] J. D. Up. 10.5-6
सदासाक्षिस्वरूपत्वाच्छिव एवास्मि केवलः···
साहं ब्रह्म न संसारी मतोऽन्यः कदाचन् ।
यथा फेनतरङ्गादि समुद्रादुत्थितं पुनः ।

[2] Chh. Up. 6.8.15;
एकमेवाद्वितीयं सन्नामरूपविवर्जितम् ।
Pañ. 5.5.
सृष्टेः पुराऽधुनाप्यस्य तादृकत्वं तदितीर्यते ॥

[3] Pañ. 1.44.
जगतो यदुपादानं मायामादाय तामसीम् ।
निमित्तं शुद्धसत्त्वां तामुच्यते ब्रह्म तद्गिरा ॥
Ibid. 7.72.
मायोपाधिर्जगद्योनिः सर्वज्ञात्वादिलक्षणः ।
परोक्ष्यशबल. सत्याद्यात्मकस्तत्पदाभिधः ॥

[4] Ibid. 7.71.
आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः ।
अन्तःकरणांसंभिन्नेबोधः स त्वंपदाभिघः ॥
Ibid. 1.45.
यदामलिनसत्त्वां तां कामकर्मादि दूषित्ताम् ।
आदत्ते तत्परं ब्रह्म त्वं पदेन तदोच्यते ॥

[5] Ibid. 5.6.
एकता ग्राह्यतेऽसीति···॥

The relation between these two words can be maintained through the threefold ways—Sāmānādhikaraṇya, Viṣayaviṣayībhāva and Lakṣyalakṣaṇabhāva.[1] Sureśverācārya explains in the threefold manner.[2] The example of Sāmānādhikaraṇya is 'This is that Devadatta'. In this sentence the locus for 'this' and 'that' is the same Devadatta associated with present and past respectively. In the case of Viṣayaviṣayībhāva, the same sentence is analysed in a different manner. 'Devadatta' of present and past are though contrary ideas yet they qualify each other. In the Lakṣyalakṣaṇabhāva the contrary association of past and present are eliminated. 'This' and 'That' stand in relation of implier and implied with Devadatta who is common to both. This implication is of three types : Jahallakṣaṇa :—In this the indirect meaning is more prominent as in 'Gaṅgāyām Ghoṣah'. Here, the literal meaning is abondoned and by implication the sentence means, the 'bank of Ganges'. Ajahallakṣaṇā :—In this the direct meaning hints at the real meaning. In the sentence 'Śoṇah Dhāvati' 'the running of red colour' is absurd. Thus 'redness' means the horse of a red colour.[3] Jahadajahadlakṣaṇā or Bhāgatyāgalakṣaṇā :—In this kind of implication, one part of the sentence is abondoned and the other is retained. In the sentence 'So ayam Devadattah' the contradictory factors of present and past with regard to Devadatta is given up and only 'the man Devadatta' remains. In the sentence 'Thou art That', the contradictory factors of omniscience and partial knowledge which characterize Jīva and Īśvara are to be given up.[4] If this con-

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1. Sadānanda—V. S. 151.
   विशिष्टचैतन्यवाचकत्वम् पदस्य चैकस्मिंश्चैतन्ये तात्पर्यसम्बन्धः ।
2. Sureśverācārya—N. S. 3.3.
   सामानाधिकरण्यं च विशेषणविशेष्यता ।
   लक्ष्यलक्षणसम्बन्धः पदार्थप्रत्यगात्मनाम् ॥
3. Sadānanda. V. S. 160 to 165
4. Pañ. 7.74
   तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।
   सोऽयमित्यादि वाक्यस्थपदयोरिव नापरा ।
   Shankara—Vākyavṛtti. 36.48

tradiction is removed what remains is pure consciousness which is common to both. Thus the meaning implied by this sentence is Absolute—Homogenious—consciousness.[1] Through this partial implication one comes to know that consciousness within and Brahman are the same, the difference between 'Thou' and 'That' disappears.[2]

Rāmānuja interpretes this sentence in a different manner. I am not separate from you yet I consider myself so due to the bondage of Māyā. Through your grace I have realized that I am your 'lover' and you are my beloved.[3] Mādhava's interpretation of 'That thou art' is totally different from that of Advaitins. He interpretes the sentence as 'Tat-Tvam-Asi' as 'Tat Tadīya Asi' or 'Tvam Tasya Asi'.[4] Dharamarājadhvīndra maintains that the Avāntaravākyas like 'Satyam Jñānam anantam' must be understood in the root of 'Tattvamasi'.[5]

There is a great controversy among the Advaitins themselves that the knowledge arisen from 'Tattvamasi' is immediate. Some claim that the knowledge to be mediate as it is not produced from the sense-organs.[1] In 'That thou art', the cognizer himself is the content thus the non-difference exists

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1. Pañ. 7.75-77
   ···अखण्डैरसत्वेन वाक्यार्थो विदुषां मत: ।
   अत्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ।।
   Śaṅkara Vakyavṛtti. 48
   तत्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।
2. Gairola Vācaspati—Bhāratīya Darshan—Pp. 453-54
3. Devakīnandana P. D.—The concept of Māyā—p. 142.
4. Dharamarajadhvīndra— Vedāntaparibhāshā— Pratyaksha-pariccheda.
5. Pañ. 1.43.
   परापरात्मनोरेवं युक्त्या संभावितैकता ।
   तत्त्वमस्यादिवाक्यैस्सा भागत्यागेन लक्ष्यते ।।
6. Dharmarajadhvīndra—Vedānta Paribhāṣā—Pratyakṣa Rariccheda.
   ननु शाब्दमिदं ज्ञानं न प्रत्यक्षं इन्द्रियाजनयत्वात् ।

between the two. Thus the other 'Vedāntins accept this knowledge as immediate'.[1] Though Vidyāraṇya has not given his view in the Pañcadaśī yet it is clear from his 'Vivaraṇaprameyasaṅgraha' that he considers the knowledge arising from the Mahāvākyas as immediate.[2] Thus 'Thou art That' means that you are eternal, supreme-bliss and one without a second.[3]

The sentence 'Ayam Ātmā Brahma' implies that whatever we perceive is the transformation of Brahman.[4] The word 'Ayam' means 'this' and thisness refers to the Self luminous and non mediate nature of the Self.[5] From the ahaṁkāra down to the ego it is internal to everything. This Self is technically called 'Pratyagātman'.[6] Swāmī Kṛṣṇānanda wisely concludes 'that' which is everywhere, is also within us and what is within us is everywhere'.[7] In this Mahāvākya 'Brahman' denotes the Reality which is the essence of everything of this visible universe. It fills all the space, expands into all the existence it is vast and beyond any measure. That very Brahman is self-luminous Ātman. The identification of Ātman and Parmātman is not an act of bringing together two different natures but is merely an affirmation that universality

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1. Dharmarajadhvīndra—Vedānta Paribhāṣā— Prayojana Pariccheda—Vivaraṇatīkā pp. 365-67.
   तथा च ब्रह्मणः प्रमातृजीवाभिन्नतया तद्गोचर शब्दजन्यं ज्ञानमत्यपरोक्षम् ।
2. Vidyāraṇya. V. P. S. p. 168.
   वेदान्तशब्दस्य च ब्रह्मा परोक्षावगति हेतुत्वम् ।
3. Śaṅkara. S. V. S. S. S. 168.
   ब्रह्मानंदं परमद्वैतं शुद्धं बुद्धं, तत्त्वमसि त्वम् ।
4. Śaṅkara. Aprokṣānubhūti. 55.
   अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः ।
5. Pañ. 5.7.
   स्वप्रकाशापरोक्षत्वमयमित्युक्तितो मतम् ।
6. Ibid.
   अहङ्काराऽदिदेहान्तात्प्रत्यगात्मेति गीयते ॥
7. Swāmī Kṛṣṇānanda—Philosphy of the Pañcadaśī—
   Divine Life Vol. 28 p. 58.

includes everything and there is nothing outside It. Parmātman is whole and entire. The Ātman is neither distinct from It nor is the part of It but identified with It.

It is clear that each Mahāvākya proclaims the identity of individual-self and universal-self. We must keep in mind that these Mahāvākyas do not bring into something new but through these the veil of ignorance is lifted up and Self luminous Ātman becomes immediate. The need is to realize this fact. Professor Hiriyānnā makes this fact more clear through the example of solar eclipse. During the eclipse there is no change in the sun yet it seems eclipsed because the moon intervenes it. When this obstacle moon removes, the sun again becomes visible.[1] The great sayings remove the ignorance regarding the Self. This ignorance is like the artificial barrior created by the pot in the case of Ghatākāśa. This barrior makes us to think falsely that the Self enclosed within pot as a separate unit from the all pervading Ākāśa. Similarly the individual soul encased in the body is considered different from the Absolute Self.[2]

Even the western philosophers admit the 'unity' signified in this Mahāvākya. Kānta expresses:—that as long we have separateness, the thing in iself is not known, it is entirely dependent on the sensation which the object brings into mind, and that sensation we read as the object'.[3]

A severe criticism has been raised against the claim of Vedānta that Universal soul and individual soul are identical. Professed Pantheists consider this to be merely a wild idea. J. Kirtikar very cleverly counterquestions 'Does the Vedānta say that every man whom you meet in the street is Brahman. The true meaning implies by these great sentences signifying unity or identity is 'he must become God-like to become God, the germ of such infinity in him. He must surrender his lower egohood, completely, to use a Hegelian phrase he must, 'die to live'; to use a biblical expression 'he must loose his lower'[1] One such Pantheist writer considers the doctrine of unity to be 'self-annihilation'. J. Kirtikar again replies very aptly,—Is it not Self annihilation when the Bible asks you to "Loose life that you might gain it". He further adds, that man has two natures—the human and the Divine—combined in Him. The one draws him outward to nature; the other inward to God. If he is asked to give up or rather exalt the human that he might become Divine, is then an annihilation of Self'.[2] He thinks that through these Mahāvākyas man becomes divine; he does not loose his own personality and is merged into Absolute but he realizes the fact that he himself is nothing but That Absolute'. These Mahāvākyas are metaphysics and morals together. These preach the principle, 'Love your neighbour as yourselves'. Why should it be so ? 'because you yourself are your neighbour—and mere illusion makes you believe that your neighbour is something different from yourselves'.[3] 'Who knows himself in everything and everything in himself, will not injur himself by himself'.[4]

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[1] Shāstrī. Nalini Mohan—Study of Śaṅkara. p. 168.

[2] B. S. 3.17—Śaṅkara Bhāṣya.
अविकृतस्यैव ब्रह्मणो जीवात्मनावस्थानं ब्रह्मात्मा चेति·· बुद्धयादि उपाधिनिमित्तं त्वस्य प्रविभाग-प्रतिमानमाकाशस्यैव घटादि सम्बन्ध-निमित्तम् ।

[3] Swāmī Prabhavānanda—That art Thou—Prabuddha Bhārat Vol. LXX 1965. p. 89.

It is clear from the above discussion that Mahāvākyas are the means or sādhanās to realization. Thes are actually mental excercises which bring forth realization of Truth and realization leads to revelation.

To arrive at the Truth through logical reasoning is 'Manana', thinks Vidyāraṇya.[5] In the understanding of the

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1. Kirtikar. J., Studies in Vedānta—p. 77
2. Ibid.—p. 78.
3. Dussan, Paul and Jacob. G. A.—The Philosophy of the Vedānta and Vedāntasāra.
4. Gītā. 13.26
   न हिनस्ति आन्मना आत्मानम् ।
5. Pañ. 1.53
   युक्त्या संभावितत्वानुसंधानं मननन्तु तत् ।

great identity this is the second stage. The second pāda of the Brahmasūtra-Śaṅkarabhāṣya is the evidence of this process. The presentation of the opposite views, their proper criticism by showing the illogical method adopted by other schools all come in reflection. Sadānanda defines 'Manana' as the constant thinking on Brahman.[1]

'Unbroken meditation' (Nididhyāsana) comes when the mind constantly dwells on the Self after Śravaṇa and Manana.[2] This is named 'Dhyāna' in the Yoga-Sūtra.[3] Sadānanda defines it clearly. In this stage of reflection there is a stream of ideas of Brahman, one without a second, to the exclusion of foreign ideas of body etc.[4]

When one becomes perfect in these three processes then one is initiated into the fourth one e. g. Super-conscious state of Samādhi. The modifications of the mind cease in this state. The difference of meditation and meditator is absorbed in the sole object of meditation. This state is the highest one. The Self becomes steady like the flame of a lamp in a breezeless spot.[5] The continuous existence of the Self in this state is inferred from the recollection after coming out of Samādhi.[6]

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1. Sadānanda. V. S. 191
मननं तु श्रुतस्याद्वितीयवस्तुनो वेदान्तानुगुणयुक्तिभिरनवरतमनुचिन्तनम् ।
2. Pañ. 1.54
एकतानत्वेमेतद्धि निदिध्यासनमुच्यते ।
3. Patañjali—V. V. 3.2
तत्र प्रत्ययेकतानता ध्यानम् ।
4. Sadānanda—V. S. 192
सजातीय प्रत्ययप्रवाहो निदिध्यासनम् ।
5. Pañ. 1.55
ध्यातृध्याने परित्यज्य क्रमाद्ध्यैकगोचरम् ।
निवातदीपवच्चित्तं समाधिरभिधीयते ।
Gītā. 6.29
V. S. 214.
6. Pañ. 1.56.
स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ।

Vidyāraṇya further states that this state of super-consciousness is not obtained naturally but by the efforts made prior to the attainment of Samādhi and by the merits of the previous births. Samādhi is of two-types Cognitive (Savikalpa) and uncognitive (Nirvikalpa). These are named Sabīja and Nirbīja samādhis in the Yoga-sūtra. The cognitive spiritual absorption is described to be the seed because the mind still exists in its cognitive nature. The seedless spiritual absorption is attained only when the cessation of all the actions is made.[1] Bhoja the commentator on the Yoga-sūtra names the Sabīja Samādhi as Samprajñāta-Samādhi. Gītākāra calls this meditation 'the practice'.[2] Practice consists in constantly repeating the same idea or thought regarding some object of thought.[3] The tendency of thinking objects are controlled gradually first by Savikalpa samādhi and later by Nirvikalpa samādhi; this is the firm belief of Vidyāraṇya.[4]

The tendency of thinking objects is erroneous thinking. It is not established all of a sudden. As a result of the long practise of the innumerable births, jīva wrongly conceives objects as real and body as the Self. This wrong conviction is so strong that the Jīva experiences it every moment. So dense is the darkness of ignorance that the man becomes blind intellectually. This erroneous conviction is just like a son considering his benevolent father as his enemy.[5] This erroneous thought can be overpowered gradually through the one

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1. Patañjali—Y. S. 1.46-47.
   ता एव सबीजः समाधिः । तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ।
2. Gītā. 6.35.
   अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ।
3. Ibid. Śaṅkara Bhāṣya.
   त्वाभ्यासो नाम चित्तभूमौ कस्यांचित्समानप्रत्ययावृत्तिश्चित्तस्य ।
4. Pañ. 4.61.
   शक्यं जैतुं मनोराज्यं निर्विकल्पसमाधितः ।
   सुसंपादः क्रमात्सोऽपि सविकल्पसमाधिना ॥
5. Ibid. 7.111.
   विपरीता भावना स्यात्पित्रादावरिधीर्यथा ॥

pointed meditation on Brahman. Then only dawns the knowledge that the Self is not identical with the body.

The question arises, should these ideas be repeated like the holy formula or meditated upon like the verbal gospels? Vidyāraṇya firmly replies that there is no regular rule for 'contemplating' on these ideas. In the recitation of the mantras and Japa etc. the rules of time, place etc. are strictly followed as these yield the visible fruit. For example the person not performing 'Saṅdhyā' is not entitled for the performance of Japa.[1] There are injunctions for the recitation of mantras. Even the minor mistake of pitch brings demerit to the chanter. In the mantra, इन्द्रशत्रोर्विवर्धंवस्व 'Tvaṣṭā chanted' इन्द्रेव शत्रु: 'instend of' इन्द्रस्य शत्रु:'. Hence, the mantra yielded the opposite result.[2]

This is not surely the case with regard to the contemplation of Brahman. Vidyāraṇya certifies this fact through the example of a hungry man. A hungry person does not care for any hard and fast rule. He does not care what should be eaten first and in what particular manner. He eats as he likes. If he does not get food to appease his hunger by diverting his mind to other available means. Vidyāraṇya's skill lies in making the hard-facts clear through the daily life examples. The erroneous thinking is like the hunger pain. It can be pacified by any of the appealing methods. Similarly no rule is applicable in one pointed meditation on Brahman. It does not mean that it is easily attained due to the fickle nature of the mind. It is rightly asserted that 'The shafts of the mind are swifter than even the cyclonic wind and the speed of the light waves'. The mind is often compared to a maddened monkey drunk deep of the intoxitant of desire and roaming

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1. Paṇḍita Achyuta—Commentary on Pañcadaśī. p. 249.
संध्याहीनो शुचिर्नित्यमनर्हः सर्वकर्मसु ।

2. Ibid.
मंत्रोहीनः स्वरतो वर्णतो वा मिथ्या प्रयुक्तो न तमर्थमाह ।
स वाग्व्रजो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात् ।

in the wilds of sense-objects'.[1] The meditation is the technique of the mind. But it is achieved gradualy. In the beginning some deity or Brahman with form should be constantly thought upon without the intervention of any other object or the idea. To control the mind is difficult as to control the wind.[2] The mind changes every moment because the Prārabdha karmas are unavoidable. To control the mind is no less than to bring under control the intoxicated elephant.[3] Vasiṣṭha describes this fact beautifully to Rāma. 'It is more difficult to curb the mind than to drink up the whole ocean or to dislodge Mount Meru or to eat fire'.[4]

The mind is not so gross as the body is. Therefore, it is more difficult to control it from wrong doing. It cannot be chained like the body. Vidyāraṇya suggests an easy way. The mind should be entertained by many stories (itihāsa) 'Itihāsa, bears out narrations concerning liberation e.g. Yogavāsiṣṭha, Sūtasaṁhitā etc.[5] The purpose of such entertainment is to keep the mind in spirit. The stories, anecdotes etc. always remind us of the real entity. In this way the mind gets no chance to crave for the desired objects and hanker after those. The illusoriness of the world and the reality of the Self become vivid by this process. Mind is satisfied in its search.

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[1] Mahādevan. T. M. P.—An Interpretative Exposition of the Pañcadaśī p. 111.

[2] Gītā. 6.34
चञ्चलः हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहे मन्ये वायोरिव सुदुष्करम् ।।

[3] Ibid.—commented by Madhusūdansaraswatī.
प्रतिक्षण परिणामस्वभावत्वाच्चित्तस्य प्रारब्धभोगेन—

[4] Pañ. 7.121
·· विषमश्चित्तनिग्रहः ।।
According to the Purāṇas these feasts were done by Agastya, Brahmā and Kṛṣṇa.

[5] Achyuta—Commentary on Pañcadaśī. p. 251.
बृहद्वासिष्ठमोक्षधर्मसूतसंहितादि प्रसिद्धा संख्येतिहासादिभिरत्यर्थः ।

The other method to control the vagaries of the mind is to live in the solitude and repeat the prolonged sound of Om. Here, the prolonged sound means 'Aum' with six or twelve mātrās.[1] Long duration of the uttering of 'Aum' has a justification as well as a scientific reasoning behind it. Because an idea gained and an idea lost serves no purpose. In order that one is able to concentrate and meditate upon and for the realization of 'unity', duration of uttering of Ahṁkāra is elongated.

The blind repetition is useless until the identity of universal soul and individual soul is realized. In the Śruti 'Praṇava' means 'meditation on Brahman with attributes' and at some places it means 'meditation on attributeless Brahman'.[2] Śaṅkara also accepts the importance of Praṇava.[3] Solitude is necessary for the meditation on 'Aum'. The mind has four pādas i. e. speech, ears, eyes, and discrimination. In loneliness, the objects of the first pādas of the mind are lacking, therefore, they cannot perturb the mind. When these do not function, the internal imaginations do not enter into mind just as water does not enter into the pond when it is restrained to do so.[4] In these three sacred symbols of 'Aum', the whole philosophy of the unity of Individual-Soul and Universal-Soul have been compressed.

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[1] Vidyāraṇya's Pañ. 4.62
दीर्घं प्रणवमुच्चार्य मनोराज्यं विजीयते ।
Rāmakṛṣṇa—commentary on Pañcadaśī.
दीर्घंषड्द्वादशादिभागोपेतं प्रणवमोङ्कारमुच्चार्य···।

[2] Chh. up. 1.1.1.
ओमित्येतदक्षरमुद्गीथमुपासीत् ।
Muṇ. up. 2.2.6
ओमेत्येवं ध्यायथ 'आत्मानम् ।'
Māṇ. up. 8
सोऽयमात्माऽध्यक्षमोङ्कार ।

[3] B. S. Śaṅkara Bhaṣya
प्रणव ऊंकार एवेदंसर्वंम् ।

[4] Pītāmbara—commentary on Pañcadaśī. p. 196.

Vidyarāṇya has dealt with meditation in details. The path of discrimination and reflection is prescribed for a selected few; 'Worshipping Brahman' is the alternative for the rest. Right from Gītā, the cult of Bhakti had very permanent place in the thought. In the works of Post-Śaṅkara-Vedānta Bhakti gradually holds the stronger position. Vidyāraṇya even sanctions Saguṇopāsanā.[1] 'Madhusūdanasaraswatī is even one step further in proclaiming that the path of devotion leads to non-dual realization.[2] In the Śruti at various places Upāsanā is dealt with in detail.[3]

Vidyāraṇya calls this meditation Saṁvādi Brahman on the basis of leading error. We find this type of explanation for the first time in the Pañcadaśī. This idea existed in the mind of Śaṅkara yet he did not explain it. It is evident from his work 'Sarvavedāntasiddhāntasārasaṅgraha'. 'Just as a lucky wayfarer might hit by chance upon a precious stone, if I can have liberation by a lucky accident, I shall feel happy'.[4] Appyaya-Dīxita quotes from Pañcadaśī only with a slight difference. He names saṁvādi-Bhrama as Avisaṁvādi Bhrama.[5]

Leading error is the dilusion which culminates in a fruitful result. Similarly worshipping of Brahman (Saṁvādi-Brahman), is not the direct path yet it leads to liberation. To clarify this concept Vidyāraṇya gives various examples in a methodical way. First of all he gives the example from Perceptive evidences than from Inferential and Āgama.

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[1] Pañ. 6.208
जलपाषाणमृत्काष्ठवास्याकुद्यालकादयः ।
ईश्वराः सर्वं एवैते पूजिताः फलदायिनः ।।

[2] Mahādevan. T. M. P.—An Interpretative exposition of Pañcadaśī. p. 270

[3] Chh. up. 7.2.2
स य एवं विद्वानादित्यं ब्रह्मे त्युपासते ।
Ibid. 7.4.3
यः संकल्पं ब्रह्मे त्युपासते ।

[4] Śaṅkara. S. V. S. S. S,—English translation By Tattvānanda. p. 42.
मार्गे प्रयातुर्मणिलाभवान्मे लभेत मोक्षो यदि तर्हि धन्यः —

[5] Dīxit. Appyaya—S. L. S. pp. 460-67.

One man considers the light of the gem as gem and the other sees a gleam of light as gem, both run to get the gems. In both these cases notions are wrong and the results are different. The man who mistakes the light of a gem as gem and gets the gem while the other does not. The former one gets the desired results through a fallacy, a mistake. Mistaking the light of a lamp for a gem is called 'misleading error'. Mistaking the gleam of the gem itself is informative or leading error.

The second example of inferential evidence is of fire. One mistakes vapour for smoke and infers the existence of fire there. He goes for getting charcoal and as chance would have it he finds fire there. Vidyāraṇya wants to prove through this example that the error has nothing to do with giving correct or incorrect informations. It is purely a chance coincidence.

The third example is approved by the Shāstras. A man sprinkles on him the water of the river Godāvarī thinking it to be that of the River Ganges. He is actually purified as in the Shāstras Godāvarī water is also told to be the cause of purification as the water of the Ganges.

But evidently there is an error of considering the Godāvarī water as Ganges water. But his purification is through a 'leading error'. Ajāmila repeated 'Nārāiṇa' (the name of his own son) during his last moments and went to heaven after his death.[1]

It is clear that a Saṁvādī-Bhrama is concerned only with obtaining a covetable end; it has no relation to the correctness of its means even in the remote way. Vidyāraṇya argues that this theory of Saṁvādi Bhrama cannot be denied even on the basis of our common experience. If we do not accept this theory on what ground the worship of images of clay, wood, and stone will be justified ?[1] In the Śruti Brahman is worshipped in the form of mind and the sun.[2] Woman has been represented as fire in the context of Pañcāgnividyā.[3] Saṁvādi-Bhrama is just like the Kākatāliya-Nyāya. A crow sits on the branch of a palm tree and the fruit falls instantaneously thereof. Similarly by the adaptations of wrong means if one achieves the right knowledge by accident, it is known as Saṁvādi-Bhrama. Similar is the concept of Saṁvādi-Brahman. Meditation on Brahman or worship of Brahman can lead to liberation though it is evident that the form is illusory. 'Forms' means symbol. Upāsanā is impossible without practical symbols. Meditation is an indirect approach to Liberation :

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[1] Rāmakṛṣṇa—Commentary on Pañcadaśī—p. 310.
हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः, आक्रुश्य पुत्रमघवान् यदजामिलोऽपि नारायणेति म्रियमाण इयाय मुक्तिम् ।

Vidyāraṇya takes meditation or upāsanā as an indirect approach to enlightenment. This view is different from that of Dvaitions. In Dvaita-Vedānta 'Bhakti is necessary for anyone who tries to emancipate himself from bondage becanse in its absence neither upāsanā nor the knowledge of Īśvara would ever be possible.'[4] 'Bhakti' is not an essential factor in Advaita-Vedānta instead the position of knowledge is supermost. Some Dvaitins consider knowledge as an inferior mean to Bhakti.[5] Mādhava's concept of Bhakti is nearer to that Saṁvādi-Brahman. 'The utility' of Bhakti in Mādhava's system is—also for pleasing the Lord so that He may bliss

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1. The people generally worship Śivalinga made of clay, the wooden image of Jagannātha and Śaligrāma stone as Viṣṇu.
2. Chh. Up. 3.19.1.

   मनो ब्रह्मेत्युपासीते आदित्यो ब्रह्मत्यादेशः ।
3. Ibid. 5.8.1.

   योषा वाव गौतमाग्निः ।
4. Nāraiṇa. K. An outline of Mādhava-Philosophy. p. 175.
5. Ibid. p. 174.

His devotees his knowledge'.[1] This is a step to direct knowledge which leads to liberation. Perfection in meditation leads to direct knowledge. If in this birth perfection is not attained one goes in the region of Brahma at the time of death and afterwards he is liberated.[2] If 'meditation' is discarded because most of the people do not practice this then this is wrong. The meditation cannot be blamed for the shortcomings of the meditator. Number of meditators does not affect the meditation. The higher and more difficult courses are naturally joined by a very few. There are some who repeat sacred formulas to acquire power over others, because it is proved fruitful immediately. Vidyāraṇya does not go into the details of such vain discussions. He thinks it better to let the other people do what they like. His concern is only with the meditation on the Absolute. Rather he advises to gather together the identical meditations scattered at various places in the Śruti. Vyāsa also opines similarly. 'The injunctions etc. being common to, the Vidyās, in all the Vedāntic Texts are the same everywhere.[3] He further declares that the positive qualities of bliss etc. all are to be combined into meditation on Brahmaṇ.[4] Śruti also advises the same.[5] If the objection is raised that combining and thinking of the attributes of the attributeless in Nirguṇopāsanā is unintelligible. Vidyāraṇya replies that this doubt may be directed against Vyāsa whom he has followed and not against himself. But this is not a logical reply. Thus he adds that the attributes of Brahman are not the descriptions of the forms e.g. 'who is with golden beard and golden hair'.[1] Forms can be only applied to Brahman with attributes. This inclusion of such qualities as bliss etc. are not in contradiction with the 'meditation of Brahman without attributes'. This is the most welcome solution. If again the doubt is raised that qualities cannot enter into the nature of Brahman they indirectly indicate Brahman. Vidyāraṇya asserts that it matters little, one must go on meditating on Brahman. In the course of the time the form of the meditation will be 'I am that impartial essence indicated by such attributes as 'Bliss etc.', 'not gross.[2]

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[1] Nāraiṇa. K., An outline of Mādhava-Philosophy. p. 175.

[2] Pañ. 9. 136
मरणे ब्रह्मलोके वा तत्त्वं विज्ञाय मुच्यते ।

[3] B. S. 3.3.1
सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात् आनन्दादयः प्रधानस्य ।
English Translation by Apte. pp. 677-78

[4] B. S. 3.3.1
अक्षरधियां त्ववरोधः सामान्यतद्भावाभ्यामौपसदनवत्तदुक्तिभिः ।

[5] Bṛh. up. 1.1.6
यत् तददृश्यमग्राह्यमगोत्रमवर्णमचक्षुं—
Pañ. 7.87
अतद्व्यावृत्तिरूपेण साक्षाद्विविधमुखेन च ।
वेदान्तानां प्रवृत्तिः स्याद्द्विधेत्याचार्यभाषितम् ॥

In this way meditation is better than the indulgence in other pursuits. It is better to perform the activities ordained in the Scriptures than the performance of other affairs. Saguṇopāsanā is higher than the performance of rituals. And Nirguṇopāsanā is better than the Saguṇopāsanā. Thus according to gradation the Nirguṇopāsanā comes next to knowledge. This gradation has been marked by Vidyāraṇya on the basis of proximity to knowledge. 'Meditation, when matured becomes knowledge at the time of release.[3] The argument raised against this conclusion is that a man prompted to activity in the case of 'leading error' gets the fruit not because of leading error itself but through other evidences namely 'the contact of his sense organs with the object'. Vidyāraṇya accepts this argument as valid in the case of Nirguṇopāsanā because meditation may be taken as the cause of other evidence namely the Brahman-realization. It is true that the other means are gradual steps but

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1. Chh. up. 1.1.6
   हिरण्यश्मश्रुहिरण्यकेश:···।
1. Pañ. 9.73
   अखण्डैकरस: सोऽहमस्मीत्येवमुपासते ।
2. Pañ. 9.123
   विद्यायते तथोपास्तिर्मुक्तिकालेऽविपाकत: ।

we are more concerned with Nirguṇopāsanā being nearest to the goal of realization. Thus other means cannot be weighed through the same measure.

Matured state of meditation leads to intense-concentration. This stage is Nirodha-samādhi. 'Nirodha' is not the suppression of modification but a complete elimination of all distinctions. This word needs a little clarification because, a section of Vedāntists have cast it within Yoga-samādhi. 'Nirodha', they say is suppression and all suppressions make the desire etc. go underground in the subliminal region, there to form complexes. Laya-samādhi is desirable, they say. Little do they see that the psychological process involved in both is the same. Concentration on one thing is not suppression of all the others. The psychological process cannot but be one. Only in the Yoga-method there is greater emphasis on the direct attempt at guiding the Vṛttis scientifically to the desired end; whereas in the Vedānta method the emphasis is on Vicāra, ratiocination.[1]

This Nirguṇopāsanā or Saṁvādi-Brahman leads to the desired goal and is error only in name. Swāhānanda calls it a Prauḍhivāda, a rhetorical flourish.[2] As by meditation on the Personal-God, knowledge of the nature of Īśvara arises similarly through meditation on the attributeless Brahman, the knowledge of its nature arises and one becomes free from the bonds of ignorance.[3]

Vidyāraṇya leaves no scope for any doubt. He clarifies that the Śruti statement, 'there is no path to liberation except knowledge, will it not be falsified when liberation through Samādhi is claimed ? Through meditation arises knowledge and knowledge leads to Mukti. Yama tells Naciketas that meditator on 'Om', obtains the fulfilment of all desires.[4] In

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1. Swāhānanda—Translation of Pañcadaśī. pp. 411-12
2. Ibid. p. 416
3. N. U. T. Up. 5,7,8
भगवन्नोंकारमात्मानमुपदिशेति—
4. Kaṭha. up. 1.2.16-17
एतद्ध्येवाक्षारं ब्रह्म—एतदालम्बनं श्रेष्ठम् ।

this manner it is concluded that he who meditates properly on attributeless Brahman either in this life or at the time of death or in the world of Brahman is liberated. Śaṅkarānanda declares the same.[1]

Vidyāraṇya considers Yoga and Sāṅkhya as the means to knowledge. In the present context Yoga and Sāṅkhya do not signify systems of philosophy.

The term Yoga is a wider one. It is 'perfection in activities'.[2] In the Yoga-Sūtra it is called 'the restraint of mental operations'.[3] Swāmī Ānandatīrtha suggests that the meaning of Yoga to be not prohibitive but injunctive. Prohibitive definition of the word 'Yoga' in the beginning of Yoga-Sūtra is for the beginners.[4] At another place he suggests that Yoga leads to subtelity from the gross.[5] He further warns that the upāsanā must not be considered as identical to upāsanā-Yoga. Upāsanā-Yoga is only when the meditation is performed with the aim to obtain pure selfhood.[6] Vidyāraṇya calls this very upāsanā-yoga as 'Yoga'. He gives evidence from the Śruti which recommends Yoga for the attainment of the 'Supreme-goal'.[7] He censures the persons who give up the practice of Yoga and perform other practices. Such persons may be compared to those who drop off the sweets and lick their hands.

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1. Pañ. 9.150
   इह वा मरणे चास्य ब्रह्मलोकेऽथवा भवेत् ।
   ब्रह्मसाक्षात्कृतिः सम्यगुपासीनस्य निर्गुणम् ।
2. Gītā. 2.50
   योगः कर्मसु कौशलम् ।
3. Patañjali—Y. S. 1.2—Eng. Translation by Bengālī Bābā p. 2.
4. Ānandatīrtha—Pātañjali Yoga-Pradīpa (Introduction) p. 1.
5. Ibid. p. 14.
6. Ānandatīrtha—Pātañjal Yoga Pradīpa, Eng. Translation by Bengāli Bābā—p. 14.
7. Am. up. 16.
   तद्विद्वानक्षरं ध्यायेद्यदीच्छान्तिमात्मनः ।

The path of Yoga is prescribed only for those persons whose minds are fickle and thus cannot practice enquiry into the nature of Brahman. By the practice of Yoga, their minds become free from the distractions.

The Sāṅkhya is the analytical or intellectual method or enquiry to gain the knowledge of Reality. For those whose intellects are no longer distracted nor restless but are clouded by a veil of ignorance, Sāṅkhya is prescribed. It will quickly lead them to spiritual illumination. Vidyāraṇya makes no distinction between Sāṅkhya and Yoga as far as the result is concerned. He really knows the meaning of the Scriptures who knows that the paths of enquiry and meditation are the same.[1] ‘Enquiry and meditation lead to the knowledge of the Highest’.[2]

As far as the Sāṅkhya and Yoga as systems are concerned are different from the Vedānta because there are many passages in these systems which are contradictory to Śruti viz. ‘Prakṛti, not Īśvara is the cause of creation;’ ‘Prakṛti is eternal’; ‘selves are many.’[3] ‘Īśvara is Taṭasṭha ‘Pradhāna is Nitya’; ‘Jīvas are many’; this part of Yoga-system is contradictory to Śruti. We may accept these if such contradictory things called Sānkhyābhāsa and Yogābhāsa is excluded from these systems, concludes Vidyāraṇya.

Vidyāraṇya has suggested the means to knowledge for the true aspirants as well as for the ordinary persons. One can choose one's own path according to one's ability. Long and difficult is the journey but the result no less is rewarding. The knowledge attained through these means dispells the darkness of Avidyā like the scorching sun.[4]

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[1] Gītā. 5.5.
Pañ. 9.134.
एकं सांख्यं च योगं च यः पश्यति स पश्यति ।

[2] Śvetā. Up. 6.13.
नित्यो नित्यानां चेतनश्चेतनामेको वहूनां यो विदधाति कामान्, तत्कारणं सांख्ययोगाधिगम्य देवं मुच्यते सर्वपाशैः—।

[3] These contradictions are from Sāṅkhya-system.

[4] Pañ. 1.64.
संसारकारणाज्ञानतमसश्चण्डभास्करः ।

CHAPTER VIII

LIBERATION

The whole day the birds fly from one place to other but in the evening they return to their nests. Similarly the Jīvas get tired going round the circle of transmigration. They want freedom to breathe in the open air. This is meant by liberation, the summum-bonum, the cherished destination of embodied selves. In short freedom from bondage is 'liberation'. The superimposition e. g. to consider the secondless Brahman, whose nature is bliss as duality and misery is the bondage.[1] Vidyāraṇya defines it as 'abiding in one's own original nature of pure Spirit'.[2] 'Moksha' is not a foreign state. It is not something to be attained afresh.[3] Jīva acquires this rather realizes through inquiry. Due to the devotion[4] in many births, Jīva naturally desires to reflect upon his nature. Realizing

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1. B. S. Śaṅkara Bhāṣya—Introduction.
   तमेतमेव लक्षणमध्यासं पण्डिता अविद्येति मन्यन्ते ।
2. Pañ. 10.4.
   स्वरूपेण स्थितिर्मुक्तिरितीर्यते ।
   B. S. Śaṅkara Bhāṣya—Introduction.
   तद्विवेकेन च वस्तुस्वरूपावधारणं विद्यामाहुः ।
3. Śaṅkara—S. V. S. S. S.
   आप्तृस्वरूपमेतद् ब्रह्म नाप्यं कदाचन् ।
4. Rāmakṛṣṇa—Commentary on Pañcadaśī.
   अनेकेषुजन्मस्वनुतिष्ठानां कर्मणां ब्रह्मणि समर्पणरूपाद्भजनात् ।

his own real nature Jīva breaks up his fetters of ignorance and gets free.[1] The fetters of Māyā are too strong to be broken but they loosen their strength before the weapon of knowledge—a God-given gift to the blessed Jīvas. Very few people are able to cross the thorny road of knowledge. The process of knowledge is gradual one.

First comes the Indirect-knowledge. Vedānta system believes in giving chance to all according to their ability. Freedom is the birthright of everybody. All the persons cannot win the championship. For such persons path of indirect-knowledge is suggested. The long or tiresome inquiry is not needed for indirect-knowledge. It is just like the knowledge or the form of Viṣṇu not depending upon the intellectual inquiry. This knowledge can be had through a single instruction by a competent teacher. The ritualistic works and methods of worship are varied, thus there may arise a doubt what should be undertaken and what not. There is a way to get out of this entanglement. The religious rites and meditations are synthesized in six Kalpasūtras.[2] These Kalpasūtras are compiled by Āśvalāyana, Āpastamba, Bodhāyana, Kātyāyana and Vaikhānasa. To practice these rites, faith is a necessary factor. Vidyāraṇya firmly believes that the worship can be performed according to the instructions of Āpta-Puruṣa. He is very considerate to the ignorants. He even sanctions Saguṇopāsanā for them. He believes that even the water, stone, earth etc. all are the manifestations of Īśvara. Even these when worshipped grant fulfilment of desires. In whatever form, method and grade the deity is worshipped, similar is the

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1. Kaiv. Up. 17.
   तद्ब्रह्माहमिति ज्ञात्वा सर्वंबन्धे प्रमुच्यते ।
2. Pañ. 9.27
   निर्णीतोऽर्थः कल्पत्पुत्रैँग्रथितस्तावतास्तिकः ।

reward.[1] Gītā also echoes the same.[2] Both the indirect and the direct approaches are sanctioned by the Śruti.[3]

This torch of indirect-knowledge shows the path of direct-knowledge to the aspirant of liberation. Before beginning his journey to this goal the Jīva has to overcome the urge of lust, desires and passions. If these are not given up then the person deviates and falls.[4] Vidyāraṇya always suggests the practical methods. The best way for refraining from the desires is to ponder over the flattering nature of the object, says he. Once we realize that the objects of desires are perishable and the source of pain then the desire for those objects will slowly vanish.[5] The whole world of name and form is like the mental creations which are formed every moment, the passing ones never return again. Childhood is lost in youth and youth also culminates in old age. The deceased father never returns again. The day past never comes back. Thinking on these lines makes clear the momentariness of the objects. Desires also include mental occupations like day-dreams etc. These are also to be given up in the strict sense of the word. Lord Kṛṣṇa warns Arjuna that dwelling on thought of the sensuous objects gives rise to the attachment. Attachment in turn causes longing for

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1. Pañ. 6.208-9
   जलपाषाणमृत्काष्ठवास्याकुद्यालकादयः ।
   ईश्वराः सर्वे एवैते पूजिताः फलदायिनः ।।
   फलोत्कर्षापकर्षौ तु पूज्यपूजानुसारतः ।
2. Taitt. up. 2.6
   Bṛh. up. 1.4.10
   द्वे विद्ये वेदितव्ये ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ।
3. Gītā. 4.11
   ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
4. Śaṅkara—V. C. 328
   ततःस्वरूपविभ्रंशो विभ्रष्टोस्तु पतत्यधः ।
5. Pañ. 4.58
   काम्यादि दोषदृष्ट्याद्याः कामादित्यागहेतवः ।

that object and the frustration arises when one is unable to obtain that very object. This gives rise to the anger which causes loss of discrimination. Thus mentally dwelling on the objects is the root cause of all the evils. Mere instructions are not enough for the direct approach. Inquiry is the essential way for this. It includes both critical reflection and one pointed meditation. This direct-knowledge is gained only by discrimination not in the least by millions of acts.[1] This inquiry is to be continued until the direct knowledge dawns.[2] Vidyāraṇya asks the aspirant to go on repeating inquiry till death. 'Till-death' does not imply that the whole inquiry is wasted for nothing. Vidyāraṇya assures that such an enquirer shall surely attain his cherished goal in his next-life.[3] It must be clear that nobody follows this tiresome process to be liberated in the next life. But somehow or the other due to some obstacles some fail to attain the goal in this life.[4] There is no room for disappointment; knowledge will surely arise either in this birth or in the next one.[5] Vāmadeva achieved knowledge even in his mother's womb because of the spiritual inquiry which he made in his previous birth.[6] This fact becomes clear through the example from our daily life. A student may not memorize something inspite of reading many times. But he remembers the same in the next morning without any further study.[1] The author of the Pañcadaśī very beautifully states that the self-inquiry is like the seed in the field or in the womb which matures in time.[2]

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[1] Śaṅkara. V. C. 13. to 15,17
अतो विचारः कर्त्तव्यो जिज्ञासोरात्मवस्तु ।
वस्तुसिद्धविचारेण न किञ्चित्कर्मकोटिभिः ।।

[2] B. S. 4.1.1.
आवृत्तिरसकृदुपदेशात् ।

[3] Pañ. 9.33
जन्मान्तरे लभेतैव प्रतिबन्धक्षये सति ।।

[4] Kaṭha. up. 2.7
श्रवणायापि बहुभिर्यो न लभ्यः ।

[5] B. S. 3.4.51
ऐहिकमत्यप्रस्तुतप्रतिबन्धेतद्यदर्शनात् ।

[6] Ait. up. 2.15
गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।

There are many obstacles in the way of knowledge. The enquirer may not have the direct vision of Reality due to the obstacles of three kinds. Vidyāraṇya informs us that these are explained by Sureśvarācārya in his Vārttika. He explains why the knowledge does not arise at a particular time? The knowledge arises only when all the obstacles are removed. The obstacles are of three kinds e. g. of the past, present and future. Even though a man may have studied all the scriptures yet he cannot obtain knowledge until any of the obstacles arise. Just as the people who do not know the field, walk again and again over the treasure of gold hidden underground but they do not find it; similarly all the aspirants cannot achieve knowledge in this very birth. They even do not know about the impediments.[3] The impediments are of three kinds as follows :—

(1) The first are the obstacles of the past. There is a famous story of a monk who could not realize the Truth. The obstacle was his great attachment for his buffaloe.[4] The teacher knowing his weakness adopted a new method to teach him. He taught him the very same Reality with reference to the buffaloe that Brahman is her substratum etc. In this way his attachment gradually subsided and he was able to know Brahman directly. It is clear now that our past attachment may hinder

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1. Pañ. 9.36

   वहुवारमधीतेऽपि यदा नायाति चेत्पुनः ।
   दिनान्तरेऽनधीत्यैव पूर्वाधीतं स्मरेत्पुनः ॥

2. Ibid. 9.37

   कालेन परिपच्यन्ते कृषिगर्भादयो यथा ।

3. Chh. up. 8.3.2

   निहितमक्षेत्रज्ञा उपर्युपरिसञ्चरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा…

4. 'Mahiṣī' means buffaloe as well as queen.

ourpath of realization. This can be discarded through Tattvopadeśa.[1]

(2) The obstacles of the present are fourfold :—(i) The binding attachment to the objects of the senses. (ii) Dullness of intellect. (iii) Indulgence in improper and illogical arguments (iv) and the deep conviction that the Self is an agent and an enjoyer. These fourfold impediments can be removed by the practice of inner-control and other means.[2]

(3) The impediments of the future are well explained in the case of Vāmadeva and Jaḍabharata. Āgamī-Pratibandha is the same as Prārabdhaśeṣa.[3] The future impediments of Vāmadeva came to an end in one birth and of Bharata in three births namely of the king, deer, and Jaḍa Bharata. As the quantity of Prārabdhaśeṣa varies with different people so the time of the removal also varies.

Vidyāraṇya states that there may be other three causes for the lack of firmness in knowledge. The first cause is the multiplicity and the variety of the Śruti-texts. The mind may be perplexed on hearing the different sorts of Śruti texts on one and the same subject. It is said that there are 1180 branches of the vedas and as many upaniṣads. Eight hundred and forty upaniṣads deal with Karma-Kāṇḍa; two hundred and thirty two with upāsanā-kāṇḍa and one hundred and eight deal with Jñāna-kāṇḍa.[4] It is believed that Śruti enjoins many kinds of

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1. Liṅganasomayājī—Commentary on Pañcadaśī Rp. 388-89.
तादृकस्नेहादिविषयकोपाधिमनुसृत्य तत्वोपदेशे प्रतिबन्धकापगमे जडभरतेनेव तत्वमधिगम्यते ।
2. Śaṅkara V. C. 69.
ततः शमश्चापि दमस्तितक्षा···
Bṛh. up. 4.4.23.
शान्तो दान्तो उपरतिस्तितक्षा ।
3. This is explained further in the context of Prārabdhaśeṣa of a knower. p. 141
4. Muk. up. 10 to 13.
ऋग्वेदस्य तु शाखाः स्युरेकविंशति···एकैकस्यास्तु· शाखाया एकैकोपनिषन्मता ।

sacrifices and other actions in the Karma-kāṇḍa owing to the existence of different systems, dispositions and desires.[1] This cause is overcome by Śravaṇa.

The second cause is the doubt about the possibility of such a knowledge. The third is the radically opposed ways of thinking leading to the idea of doership. These two causes are removed by reflection and meditation respectively. In this way it is clear that the more dangerous is the disease, the stronger is the dose of medicine.

Direct knowledge leads to liberation. When all these impediments are removed, the inquiry leads to the banishment of all the indwelling desires and one attains liberation. The aspirant becomes the knower. It is not merely a statement but actual experience of a knower, All the desires come to an end and one becomes immortal.[2] Cessation of the bondage is like the blowing out of a lamp.[3] Śruti also declares that when the knots of the hearts are rent assunder the man attains immortality even while alive.[4] Here the word 'Knot' is significant. It means the desires arising from ignorance which bind the man like a knot.[5] Vidyāraṇya comments upon the word 'Kāma' of the Śruti-statement. 'Kāma' does not mean an ordinary desire. When the man identifies himself with the Self in the absence of discrimination and thinks, 'This object may be mine' is the meaning of the word 'Kāma'.[1] The cessation of Kāma is signified by the term 'Granthibheda'. It means the disidentification of the Self from Egoism. When the man realizes that the Self is in no way connected with egoism, though even he may have crores of desires, they will not bind him.[2] This identification of the Self with the ego is of three kinds, Sahaja, Karmaja and Bhramaja. 'The identification of Cidābhāsa with the ego is called Sahaja, because it is born alongwith it. The identification of ego with the material body is called Karmaja. The identification of ego with the intelligent and all seeing spirit is called Bhramaja, because it is the result of delusion produced by ignorance.[3]

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[1] Liṅganasomayājī—Commentary on Pañcadaśī Rp. 221-22
यदृचैव होत्रं क्रियते यजुषोध्वर्यण साम्नोद्गीथं इति यथा वा कामभेदात्
कारीर्या वृष्टिकामो यजेत् शतकृष्णलभो युष्कामः ।

[2] Kaṭha. Up. 2.3.14 and Bṛh. Up. 4.4.7
यदा सर्वे प्रमुच्यन्ते कामा येऽस्यहृदिश्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ।।
सोऽविद्याग्रन्थिं विकरतीह ।

[3] Śaṅkara—Commentary on the Ten Principle Up. p. 75
प्रदीपनिर्वाणवत्सर्वबंधनोपशमात् ब्रह्म समश्नुते ब्रह्मैव भवतीत्यर्थः ।

[4] Kaṭha. Up. 2.3.15
यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
Pañ. 6.260

[5] Kaṭha. Up. 2.3.15—Śaṅkara Bhāṣya
हृदयस्य बुद्धेरिह जीवत एव ग्रंथयो ग्रंथिवत् दृढबंधनरूपा अविद्या प्रत्यया इत्यर्थः ।

How is it possible that the existing desires do not not affect the knower ? Vidyāraṇya replies that the Self is not affected by the diseases of the body as growth or destruction of the trees in a forest, does not affect the man.[4] The opponents may doubt whether the inanimate Self is ever untouched by the blemishes even prior to the dawn of knowledge. Their doubt is a reality itself. The 'Granthibheda' means that the Self is ever free and detached. This is not to be doubted but realized. The desires lie in both the ignorant and knower; difference lies only in their having Granthibheda or not just as there is no difference between 'Vrātya' and 'Shrotriya' as far as the activities of the body are concerned. In the Gītā, the person who has broken the knots of desires is called 'Guṇātīta'.[5] 'Snapping

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1. Pañ. 6.261.
   इदं मे स्यादिदं मे स्यादितीच्छाः कामशब्दिताः ।
2. Ibid 6.262
   इच्छास्तु कोटिवस्तुनि न वाधो ग्रन्थिभेदतः ।
3. Swāhānanda—Translation of the Pañcadaśi. p. 219.
4. Pañ. 6.24
   अहङ्कारगतैच्छाद्यैर्देहव्याध्यादिभिस्तथा ।
   वृक्षादिजन्मनाशैर्वा चिद्रूपात्मनि किं भवेत् ।
5. Gītā. 14.25
   सर्वारम्भपरित्यागी गुणातीतः स उच्यते ।

of the knots of desires' is well explained in the Gītā. Such a person who has broken the knots does not hate what is present not longs for them in the absence of the things. He becomes like the 'neutral' or 'udāsīna'.[1] The word 'Like' removes the doubt that the knower is inactive. If it were so then the state of liberation would not be full of bliss but a disease. Vidyāraṇya believes that such persons who doubt like this show the height of their intellect; the doctrines of Vedānta are not harmed in the least. The persons of doubtful intellect again object that Bharata is called 'Jaḍabharata' in the Śruti. Vidyāraṇya informs them that in the Śruti itself knowers are told to be eating, playing etc.[2] Moreover 'Jaḍa' does not mean that Bharat etc. were like sticks or stones or they did not take food or sleep. They showed discrimination so that they may not be victims of attachment. Even in the world, the attached persons are seen to be suffering and detached to be happy. Thus it is better to be detatched. 'Attachment' means not only the mental attachment but both the outer and inner attachments. In this way, the activities of both the wise and ignorants are alike but there is a wide gulf between their attitudes towards the things. Through this discussion it is concluded that 'Granthibheda' in short is awareness that 'one is Ātman essentially and desires convey no meaning to It'.

Upto now we discussed about the obstacles to knowledge. Vidyāraṇya has also explained accessories to liberation. He thinks that absence of desire, knowledge of Reality and withdrawal from action together lead to liberation. Śaṅkara considers these virtues as gradual. Vairāgya leads to Bodha and Bodha to Uparati.[3]

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[1] Gītā. 14.22
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ।
Pañ. 6.269
उदासीनवदासीन इति ग्रन्थिभिदोच्यते ।

[2] Chh. up. 8.12.3
जक्षन् क्रीडन् रममाणस्त्रीभिर्वा यानैर्वा वयस्थैर्वानोपजनं स्मरन्निदं शरीरम् ।

[3] Śaṅkara V. C. 419-20
वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।

Vairāgya means the banishment of all the indwelling desires, The Granthibheda. The origin of this Vairāgya is thinking that the worldly joys are impermanent. The nature of Vairāgya is distaste for such enjoyments and its consequence is the freedom from enjoyments. Gautama Buddha attained Vairāgya when he happened to see diseased, old man and the dead-body. 'Two types of Vairāgya are spoken as based on Jijñāsā and on Jihāsā.[1] Patañjali also speaks of Vaśīkāra or Aparā-Vairāgya and Parā-Vairāgya.[2] Vidyāraṇya himself speaks of mild, intense and more intense types of Vairāgya in Jīvanamuktiviveka.[3] Śaṅkara has also sung the glory of Vairāgya. He warns that the apparent Vairāgya is harmful.[4] Vairāgya without the thirst of knowledge is barren. Swāmī Kṛṣṇānanda speaks of four stages of Vairāgya : (1) Yatamanasañjna. (2) Vyatirekasañjna (3) Ekendriyasañjna (4) Vaśīkārasañjna.[5] The second accessory to knowledge is Bodha. Its cause is hearing, reflecting and meditating on Reality. Its nature is discrimination between the real and unreal. Its result is non-rise of 'granthi'. This is the direct Cause of liberation provided 'Granthi' does not rise again. This statement needs a little elaboration. Smṛti declares that perfection is attained through action only as Janaka and others tried.[6] Here, the word 'perfection' does not mean Mokṣa but the 'purity' of the mind which in turn leads to liberation. Thus this Smṛti text does not contradict with the statement that Mokṣa is Bodhajanya. 'But the Vivarṇa school maintains that all the three are not the direct means to

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[1] Swāhānanda—Translation of Pañcadaśī. p. 279

[2] Patañjali Y. S. 1.15-16.

[3] Vidyāraṇya—Jīvanamuktiviveka p. 2.

[4] Śaṅkara. V. C. 29.30 and 60.
वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।
वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ।।

[5] Swāmī Kṛṣṇānanda—The Philosophy of the Pañcadaśī from Divine Life Vol. 28. p.

[6] Gītā. 3.20
कर्मणैव हि संसिद्धमास्थिता जनकादयः ।

Brahman. Knowledge—the direct means to knowledge are the Vedānta-texts which come into contact with the sense of hearing. They give the reason, 'Brahman is not remote, It is identical with the Jīva, hence of it immediate intutive knowledge is possible through verbal testimony'. But according to Vācasapati, follower of the Maṇḍana-school, verbal testimony of itself is not the cause of immediate knowledge—uninterrupted. Contemplation of the cognition which results from verbal testimony ultimately causes the final intution'.[1] As in cooking main source is fire similarly in the process of liberation Bodha is the direct cause.[2] 'Uparati' comes after Bodha. The origin of 'uparati' is the cultivation of inner and outer control. Its essence is the control of will and the result is the curtailment of worldly activities.

Vidyāraṇya further explains these virtues. One feels distaste even for the joys of Brahmaloka in the mature state of Vairāgya. The height of Bodha is when one feels indistinctly that one is Brahman oneself. One feels this identification so intensely as an ordinary person does for his body. The height of 'uparati' is that condition of the mind when the presence of sense-objects is completely forgotten. They are wiped out of memory as in deep-sleep. Some persons hastily shut themselves up from all the worldly behaviours but their mind continues to function. Such hastiness is very harmful because the half-satisfaction may wake up and purturb the mind. Thus uparati should be practised after the Jīva—Dvaita is fully given up.[3]

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[1] Mahādevan. T.M.P.—An Interpretative Exposition of the Pañcadaśī. pp. 170-71.

[2] Śrī Kṛṣṇabodhāśramajīmahārāja 1008 Śaṅkarācārya—Introduction to the commentary of the Pañcadaśī by Pītāmbara.

बोधोऽन्यसाधनेभ्यः साक्षन्मुक्त्यैकसाधनम् ।
पाकस्थवह्निवत् ज्ञानं बिना मोक्षं न सिद्धयति ।

[3] Vidyābhāskara Ramāvatāra—Commentary on Pañcadaśī p. 46

Among these virtues if one and two are stronger or weaker, it is the result of Prārabdha Karmas. Even the fully developed Vairāgya and uparati cannot lead to liberation until the Bodha is achieved. The persons developed in uparati and Virāgya are liberated but not in this life. They are born again with their merits in the house of pure and wealthy.[1] Liberation is sure when the Bodha is fully developed even when Vairāgya and uparati are not completely achieved. It must not be considered that Vairāgya and uparati are useless. They lead to Videha-Mukti if not to Jīvana-Mukti.

What these Jīvanamukti and Videhamukti are. In the state of Jīvanamukti the person becomes indifferent to the worldly behaviour, all his desires being burnt up, he is established in Bliss in this very life.[2] The mind keeps mum like a dumb in this highest stage which can be achieved by human-beings. This is the stage where one experiences such a great amonut of joy that he lacks nothing. He is too contended to express his experiences.[3] Vasiṣṭha calls this state of profound-bliss 'the state of Nirvāṇa' which is definitely different from that of Buddhists.[4] The sage Vasiṣṭha declares this state to be supermost. It is not his individual experience but he has reached this conclusion through the concentration on the Shāstras and through the discussion on Truth with the eminent scholars.

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1. Gītā. 6.41

   शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ।

2. Mahā. up. 2.62

   यःसमस्तार्थजालेषु व्यवहार्यपि निस्पृहः ।
   परार्थेष्विव पूर्णात्मा स जीवन्मुक्त उच्यते ।।

3. Pañ. 4.63.

   मनस्तिष्ठति मूकवत् ।

4. Vasiṣṭha. Y. V.—'Vairāgya'-Prakaraṇa.
   Pañ. 4.64.

   दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम् ।
   संपन्नं चैत्तदुत्पन्ना परा निर्वाणनिवृत्तिः ।।

Some argue that Jīvanamukti is a contradictory term as Jīvahood is the bondage and 'Mukti' is liberation. Bondage and liberation are irreconciliable like darkness and light. How can the release be possible when the fruits of previous actions are yet to be enjoyed ? Maṇḍanamiśra also does not accept the doctrine of 'liberation in this very life'. 'The existence of Prārabdha is an indication of the continuance of nescience. Freedom is 'freedom' from nescience when Avidyā continues, how can there be liberation in this life' ?[1] Moreover, the concept of Jīvanamukti does not contradict with reasoning. What we have done we must get its result immediately. When the necessary efforts have been put forth the liberation should be achieved here and in this very life. Why to wait for death ? Thus this state is a fact.[2] P. Śaṅkaranārāyaṇa explains this fact beautifully. 'There is no inherent contradiction in living in the present physical-body as a Mukta. The man of steadfast wisdom, the Sthitaprajña of Gītā is a serene person unattached to and unaffected by dualities, of life. A Jīvanamukta is in the body but not of it. That this is possible has been vouched for many a Jīvanamukta who has blazed the trial of spiritual enlightenment'.[3]

Videhamukti means the liberation after the corporeal body is destroyed. Those who are satisfied with the Videhamukti, think 'what if one does not get liberation in this very life' ? Vidyāraṇya counterquestions such persons what they will do by getting the liberation after death ? They can be satisfied with the heaven only.[4] Such arguments show the strong attachment to the worldly objects. The attachment in its subtle form will make Videhamukti also unpalatable. In Dvaita-Vedānta the

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1. Mahādevan. T. M. P.—An Interpretative Exposition of Pañcadasī. p. 22.
2. Pañ. 7.246.
   जीवन्मुक्ति व्रतं नेदं किन्तु वस्तुस्थितिः खलु ।
3. Śaṅkaranārāyaṇa P.—What Advaita is ? p. 148.
4. Pañ. 4.52.
   तर्हिजन्मापि तेऽस्तवेव स्वर्गमात्रात्कृतीभवान् ।

concept of liberation is different. The liberated one finally goes to heaven, the abode of God, obtains his grace and enjoys the pleasure of his service. The Advaitins reject heaven as the highest goal for defects of waning and gradation. The grades of joy are there in heaven. One feels jealous in seeing others, enjoying greater joy. 'If we grant that the devotee is looking at and enjoying divine presence in such regions, we necessarily attribute to him the characteristic of being an enjoyer; a necessary corallary, we are at the same time attributing to that Divine Presence the characteristic of being enjoyed. This is a great sacriledge which the Advaita Vedānta cannot tolerate'.[1] Contrary to this Advaitic view of liberation the great saint Tukārāma having experienced the grace of God in this very life chooses to be reborn. 'He would not accept release from the Kārmic circles of births and deaths with its attendental train of evanscent sorrows for that would mean his being deprived of the religious experience of Bhakti'.[2] In this way it is clear that Bhakti-school is totally different from Advaita-Vedānta as far as the concept of liberation is concerned.

How does one attain Videhamukti? Having established his being in Brahman, the knower remains so even at his last moment. Lord Kṛṣṇa proclaims that at the time of leaving the body whatever man thinks he gets the same.[3] Man is a bundle of his habits. Whatever he has done in his whole life time, same is automatically done in the last moments. Thus the man established in Brāhm-sthiti in his life time will surely be so in his Antakāla. Such a person attains liberation—oneness with Brahman.[4]

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1. Bhavan Journal. Vol. XXI No. 9 p. 18.
2. Devakīnandana. P. D.—Concept of Māyā—p. 163.
3. Gītā—8.6.

   यं यं वापि स्मरन्भावंत्यज्यन्ते कलेवरम् ।
   तं तमेवैति सदा तद्भावभावितः ।।

4. Ibid. 2.72.

   स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छतिः ।

Vidyāraṇya takes special pains to clariby the meaning of the word 'Antakāla'. He thinks that the word does not mean, 'the last moment' of life but the end of age old error of duality. Śrī-Śaṅkarācārya also takes the literal meaning of Antakāla. He gives the reference of king 'Khaṭvāṅga' who attained liberation on hearing the highest position at his last moment.[1] Vidyāraṇya interpretes the word as 'the end of age old error of duality'. He adds even if the word means the last moment of this corporeal body even at that moment illumination received leads to liberation. The illusion gone in the last moment never returns again.[2] The manner of death does not matter to an illumined. Once the delusion is gone it matters little if the person dies healthy or in illness, sitting in meditation or rolling on the ground, in conscious or unconscious state. Once freed is eternally free. The death of the body is the birth of spiritual bliss.

The concept of Jīvanamukti makes the Advaita-Vedānta as a distinguished system of philosophy. All the other systems of philosophy and religions keep the man and God altogether different. But the concept of liberation in Advaita-Vedānta proves that human-being is no less than Brahman but Brahman Himself. The glory of Mukti is sung at various places in the Śruti. 'Discerning the Ātman in every single being, the wise man raises from sense-life and attains immortality'.[3] 'If one is able to realize Brahman, before the fall of the body, one

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1. Gītā. 2.72—Śaṅkarabhāṣya.
अन्तकाले चरमावस्थायामप्यस्यां निष्ठायां स्थित्वा निर्वाणं निष्क्रियं नित्यानन्दैकरसं ब्रह्म ऋच्छति मुक्तिं गच्छतीत्यर्थः। खट्वाङ्गो नाम राजर्षिमुहूर्तं मुक्तिमेयिवान् ।
2. Pañ. 2.105.
तस्मिन्कालेऽपि न भ्रान्ते गतायाः पुनरागमः ।
3. Ken. Up. 2.5.
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकाद्भृता भवन्ति ।

becomes free from the bondage of the world'.[1] 'The mortal becomes immortal, and he attains Brahman even here'.[2] A knower of Brahman become the very Brahman'.[3] Every being is Brahman Itself and he merges in Brahman.[4] 'The illumination in this life is as clear as the fruit in one's own palm'.[5]

Blessed is such a realized person. But ordinary persons may conceive that a person who can bliss or curse is the knower. To avoid this wrong conviction Vidyāraṇya affirms that such powers are the result of austerities and not of knowledge. Vyāsa etc. surely possessed such powers but the susterities meant for the attainment of such powers are different from those which aims at knowledge is attained by 'tapas'.[6] Vidyāraṇya warns us that much importance should not be given to the super-natural powers instead of knowledge. Hence, a knower without these powers should not be ridiculed by the wise. Otherwise, to censure one another is the way of the world. Moreover, such things do not affect the realized soul. Vidyāraṇya has explained in detail the complete satisfaction of a knower.[7] through a commentary on the statement from Śruti,

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[1] Kaṭha Up. 6.4.
इह चेदशकद् तोद्धुं प्राक् शरीरस्य विस्रयः ।

[2] Ibid. 6.14.
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ।

[3] Mun. Up. 3.2.9.
ब्रह्मवेद ब्रह्मैव भवति ।

[4] Bṛh. Up. 4.4.6.
ब्रह्मैव सन्ब्रह्माप्येति ।

[5] Pañ. 1.62.
करामलकवद्बोधमपरोक्षं प्रसूयते ।
Śaṅkara V. C. 183.
विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते ।

[6] Taitt. Up. 3.2.7.
तपसा ब्रह्म विजिज्ञासस्व ।

[7] Liṅganasomayājī—Commentary on Pañcadaśī. p.
तत्त्वज्ञानस्य फलं तृप्तिरेवेति ।

'when a man has realized the identity of his own Self with Parmātman, desiring what and for whose sake should he allow himself to be afflicted following the body's affliction'.[1] His commentary is according to the rules given in Parāśara-Purāṇa.[2]

Vidyāraṇya takes the first word 'Puruṣa' for explanation. Etymologically the word means, 'that which lies within each and every adjunct'.[3] 'Adjunct' signifies body collectively and individually. Collectively 'Puruṣa' means Īśvara and individually It means Jīva. Puruṣa is the combination of some part of Kūṭasṭha and some part of Jīva. 'Puruṣa' is the Vijñānamaya-Jīva with Its substratum Kūṭasṭha. The Jīva does all the worldly jobs with this very substratum. It considers itself the agent through the medium of Māyā. Śaṅkara has not interpreted upon this word.

After the word Puruṣa, Vidyāraṇya interpretes on 'Asmi'. The Cidābhāsa when gives up its illusory portion and adopts the predominance of the substratum then he realizes 'I' am the unattached Ātman and pure-consciousness. When Jīva realizes his Kūṭasṭhahood, the notion of ego is definitely given up. The doubt arises, 'can the worldly behaviour is possible without this ego'? Vidyāraṇya cleverly replies that 'I' is used in three senses: in the primary sense and the two secondary senses. The primary one is Vācyārtha. Kūṭasṭha is identified with Cidābhāsa through super-imposition. The ignorants use the word 'I' in this sense only. The wise use this word in the different senses as they are free from Rajas and Tamas and live

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1. Bṛh. Up. 4.4.12. Pañ. 7.1.
   आत्मानं चेद्विनानीयादयमस्मीति पूरुषः ।
   किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ।।
2. Parāśara Purāṇa—Adhyāya.18.
   पदच्छेद पदार्थोक्तिविग्रहो वाक्ययोजना आक्षेपस्य समाधानं व्याख्यानम् ।
3. Bṛh. Up. 2.5.18.
   स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः ।

in the kingdom of Sattva. 'I' in its secondary senses is referred to 'Kūṭastha' and Cidābhāsa. In the context of worldly and conventional activities 'I' is used in the lower sense of Cidābhāsa, clearly differentiating it from Kūṭastha. The Śruti also declares the same.[1] When the knower feels that he is the Absolute, he uses 'I' in the philosophical sense. In this way, the higher meaning of 'I' is 'I am Kūṭastha only'.[2] Psychologically, it is very difficult to explain how one and the same person has two feelings at the same time. These two meanings are said to secondary ones as these are understood by a few-knowers only. Actually these are the implied meanings.

The word 'Chet' shows the rarity of such knowledge.[3] Vidyāraṇya has not interpreted this word as the meaning is evident.

The next word for explanation is 'Ayam'. Śaṅkara does not go into the deatails while commenting upon this word. According to him, the word simply means Brahman, the witness of all signified by Neti-Neti.[4] Vidyāraṇya considers 'Ayam' as signifying 'remoteness' or immediacy viz. 'This is a pot' meaning the pot is before our eyes. But Brahman is not visible like the pot hence the use of 'this' with reference to Brahman is invalid. Vidyāraṇya replies that in the Vedānta-system, this is not a difficulty at all. Vedāntins believe that Brahman is directly experienced and free from concealment. The further doubt is that 'I am ignorant', 'I am not Brahman', such statements surely show the concealment. In Advaita-Vedānta, the case is not so. Brahman is both mediate and immediate like the tenth man of the famous vedic story. Out

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1. Bṛh. Up. 4.3.15.
   English Translation by Mādhavānanda. p. 315.
2. Pañ. 7.13.
   अहंशब्दं प्रयुङ्क्तेऽयं कूटस्थे केवले बुधः ।।
3. Bṛh. Up. 4.4.12—Śaṅkara Bhāṣya.
   वेदत्यात्मविद्याया दुर्लभत्वं दर्शयति ।
4. Ibid.
   अयं पर आत्मा सर्वप्राणिप्रत्ययसाक्षी यो नेति नेतीत्याद्युक्तो…

of the ten persons the tenth one counts the other nine and forgets himself. Both Āvaraṇa and Asattā aspects play their roles. As a result the immediate man becomes mediate. When the tenth man (who was counting) is told by some passerby that he himself is the tenth then he realizes the fact and counts himself with the other nine. Corroborating to this story there are seven stages of the Self. The first three are the cause of bondage for the Jīva and remaining four lead to release.[1]

The first stage of Self is ignorance. Cidābhāsa is unaware of its Kūṭasṭhahood as the tenth man does not know that he is the 'tenth'. This stage exists until the discrimination matures. The second and the third stages are of Āvaraṇa and Vikṣepa. As a result of these the Jīva becomes the victims of sufferings as the ten travellers suffer in vain due to the false absense of the tenth: It must be noted that here Vidyāraṇya deals with Āvaraṇa and Vikṣepa as the two stages of the Self not as the two powers of Avidyā but seperate from Avidyā.[2] The fourth one is of mediate knowledge. On hearing the words from an Āpta-Puruṣa that the tenth one is alive, not dead, the travellers get the mediate-knowledge, that the tenth one is present somewhere and is not lost. Similarly Jīva comes to know through hearing and meditating upon the Śruti passages that Self is there. The fifth stage is of 'immediate knowledge'. The reliable person counts the travellers and points to the original counter that 'he is the tenth'. In the case of Jīva the source of the direct-knowledge is the preceptor. By various methods he teaches the pupil that he himself is that Kūṭasṭha. 'Freedom from grief' is the sixth stage. After the immediate-knowledge that the tenth one is alive, the travellers feel happy. They stop crying and forget their grief. Similarly on realizing that Jīva is Kūṭasṭha, the Jīva becomes free from the sufferings of the world. 'Bliss' is the seventh stage. The Jīva really becomes Kūṭastha and experiences unrestricted bliss as the ten travellers are overjoyed when the cause of the grief is gone. This is the stage of perfect satisfaction. There remains nothing to be accomplished.[1] Thus from ignorance to enlightenment, Self has to cross the seven stages.

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[1] Pañ. 7.33
अज्ञानमावृत्तिस्तद्वद्विक्षेपश्च परोक्षधीः ।
अपरोक्षमतिः शोकमोक्षस्तृप्तिर्निरङ्कुशा ॥

[2] Ibid. 6.26
विक्षेपावृत्तिरूपाभ्यां द्विधाऽविद्या व्यवस्थिता ॥

In the concept of these stages Vidyāraṇya has to face the difficulty e.g. Ajñāna and Āvaraṇa precede the Vikṣepa but in reality, Cidābhāsa itself is the product of 'Vikṣepa'.[2] Thus the two stages must belong to Kūṭastha and not to Cidābhāsa which is the later product. The author of the Pañcadaśī suggests his own solution. It is true that the Jīva is still unborn during the first two stages but its saṅskāras exist. Before Āvaraṇa and Vikṣepa the Jīva existed in its subtle form. Thus there is no contradiction in foisting the first two stages to Cidābhāsa.[3] However, when Jīva comes in its full-fledged form then, too, it is nothing but an aggregate of saṅskāras.

The next difficulty faced by Vidyāraṇya is that he claims Brahman as the basis of each and every thing and at the same time he also claims that the stages belong to Cidābhāsa and not to Kūṭastha. The statement 'I am worldly'; 'I am happy' which refer to later stages belong to Jīva only. The reply of the Vedāntins is that the statement, 'I do not Know', 'I do not see Brahman' refer to the first two stages 'ignorance', and 'obscuration'. Thus these are attributed to Jīva only. Logically, too, Āvaraṇa must precede Vikṣepa. Unless a thing's nature is covered first, it cannot appear as something else. Vidyāraṇya makes his position sound by stating that the author af Saṅkṣepa-śārīrika and others called Brahman to be the substratum

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1. Pañ. 7.32

   कृत कृत्यं प्रापणीयं प्राप्तमित्येव तुष्यति ।

2. Ibid. 7.38

   अज्ञानमावृतिश्चैते विक्षेपात्प्राक्प्रसिद्धयतः ।

3. Ibid. 7.39

   विक्षेपोत्पत्तितः पूर्वमपि विक्षेपसंस्कृतिः ।

of ignorance and he has made ignorance, the stage of Jīva. There is nothing incongruous in it as the Jīva identifies himself with it. In short the word 'Ayam' indicates the indirect knowledge of Brahman.

Second part of the Śruti passage begins with 'desiring what'. According to Śaṅkara the word means the other things different from the Self.[1] The fact is that the worldly things have no value for the knower. The desiring subject vanishes away, only the pure witness remains. Vidyāraṇya simplifies this fact with the help of a simile. The mind of the knower ceases to function on the desired objects as the lamp gets off without the oil.[2] In other words cause itself is ceased. The knower is fully convinced of the unreality of the world as an ordinary man is convinced of unreality of the magician's city of Gandharvas. The realized person while indulging in the worldly affairs is not affected by these. He is like an actor who identifies himself with his role on the stage but is bound by certain limitations. He behaves with assumed faith. His mind is fixed on Brahman even while he is doing worldly activities. He is not affected in the least as the underlying rock remains stable when the water flows over it constantly. He knows well the impermanence of worldly things. Take the wealth as an example. There is worry in its earning, anxiety in maintenance, grief in loss and sorrow in spending.[3] One is easily attracted towards women but the illumined one does not. He knows well that there is nothing in them. They are a mess of flesh encaged in restless limbs having no real beauty in them. After knowing the unreality of worldly objects the knower does not crave for these. Even a hungry man will not wish to eat the poison much less than the persen who is already satisfied with the sweet dishes.

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[1] Bṛh. up. 4.4.12—Śaṅkara Bhāṣya

[2] Pañ. 7.136.

तयोरभावे सन्तापः शाम्येन्निः स्नेह् दीपवत् ।।

[3] Pañ. 7.139 Bhāgvat. 11.23.17

अर्थानामार्जने क्लेशस्तथैव परिपालने ।
नाशे दुःखं व्यये दुःखं धिगर्थान्क्लेशकारिणः ।

There may occur the desire for enjoyment to the knower due to his Prārabdha-karmas. Under the effect of these he may lead a family life and form many relations. He performs all his duties with a heavy mind thinking that his prārabdha-karmas have not yet come to an end. But this sorrow does not fall in the category of worldly sorrows.[1] If it were so then there would have been no use of knowledge. Moreover, the sorrow of the knower is not the product of erroneous conviction. The desire to get free from all the karmas lies deeply within his heart.

Prārabdha is of three kinds : (i) Icchāprārabdha (ii) Anicchā Prārabdha (iii) Precchā Prārabdha.

Some may raise the doubt with regard to the Prārabdha-bhoga of the knower. They ask how the desires are forced upon the enlightened when he is fully discriminated regarding the defects of the objects. This is very minutely explained in the Pañcadaśī proving the rare subtle insight of Vidyāraṇya. He thinks that the fructifying karmas expand in various ways.

Icchāprārabdha produces enjoyment with desire. The persons driven by the force of this Prārabdha cannot escape from the performance of some actions. Though they are aware of the following consequences yet they perform these actions. The sick person knows the result of harmful food yet he takes. The thieves and adultrators are involved in dangerous acts knowingly. Even the Lord cannot prevent the effect of the

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1. Pañ. 6.176

जानामि धर्मं न च मे प्रवृत्तिर्जानाम्यधर्मं न च मे निवृत्तिः ।

Prapanna Gītā. 56.

त्वया हृषीकेश हृदिस्थितेन यथा नियुक्तोऽस्मि तथा करोमि ।

Pañ. 7.145

नायं क्लेशोऽत्र संसारतापः किन्तु विरक्तता ।

Prārabdha. The restrictions prove useless even in the case of the wise. They act according to their innate tendencies.[1] If the Prārabdha karmas were not inevitable then the great personalities like Nala, Rāma, Yudhiṣṭhera would have not been subjected to the miseries of wrong doings. Nala and Yudhiṣṭhera know the impropriety of the games, Rāma knew the result of chasing the golden deer yet they indulged in these activities.[2] The fact of non-avoidability of the Prārabdha karmas does not negate the omnipotence of the Lord. It is the part of His scheme of the world.

Anicchā Prārabdha yields enjoyment even though it is not desired. There are codes for the people of every cast. This code is a sort of compulsion. The man is dragged to do something even when it is against his will. Lord declares in the Gītā that the desire and anger born of rajas are all devouring and the cause of sinful activities. The field of anger and desire are very vast.[3] Arjuna did not wish to fight against his kith and kins yet he had to fight due to his Anicchā Prārabdha.

Precchā Prārabdha originates enjoyment through the desire of another. The man is neither willing nor unwilling but he desires to oblige others. Hence he suffers pain or experiences

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1. Gītā. 3.33.

   Pañ. 7.155.

   प्रकृति यान्ति भूतानि निग्रह किं करिष्यति ।

2. Achyuta—Commentary on the Pañcadaśī. p. 261.

   अत्रनलयुधिष्ठरयोर्द्यूतस्य···

3. Gītā. 3.37—Śaṅkara Bhāṣya.

   महदशनमस्यैति महाशनो नियोजितः ।

pleasure.[1] 'In Anubhūtiprakāśa Vidyāraṇya speaks of four types of intensity of Prārabdha-karma in the case of a Jñāni e. g. strong, middling, mild or dormant.'[2]

This Prārabdha theory of Vidyāraṇya is severely criticised by the scholars. It negates the concept of free-will. There comes Anavasthā fault. The result of the sins will always be the sins. Once a sinner is not always the sinner. In this way Īśvara will prove injustifiable.

This criticism does not stand to reason. We are again and again informed that Prārabdha is destroyed after its fructification. It comes to an end after being enjoyed. Otherwise, we are the master of our own will. Moreover, we are not always inclined to perform acts due to our Prārabdha. We act willingly also. Vidyāraṇya has described Anicchā-Prārabdha with a special reference to a knower.

Thus 'Kimicchan' in the Śruti-text signifies the Prārabdha of a knower. Some desires are natural to the knower because of his fructifying Karmas. Thus the absence of desires in the enlightened means the sublation of desires. The desires arise in him spontaneously, without his will, but they are improductive of further results. The knower of the Truth is just like the

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1. Kalyāṇa Vedāntaṅka. 1936. p. 491 and 617.
   We come across the stories of a few sages who shunned the worldly behaviour yet they had to indulge in worldly activities for the sake of their pupils or devotees. 'Moreover, it is possible for a man to experience the fruits of actions done by others. Only the yogins can do so. A perfect and benevolent teacher also takes away the result of disciple's actions.'
   It is believed that a true devotee can change the prārabdha of others. Though God does not wash away the Prārabdha karmas yet when his devotees wish he can change his law. Once a prince and princess both were suffering from the incurable disease due to their Prārabdha. They got rid of their disease through a kind devotee of Lord.
2. Swāhānanda—Translation of Pañcadaśī. p. 294.

roasted grain which has no potency to be sprouted.[1] How apt is the simili ! In appearance the roasted grain does not differ from the unroasted one yet it cannot germinate. The roastedness, is fully applicable to the desires of knower in the sense that these cannot produce merit or demerit. The desires of the knower cannot produce the variety of enjoyment which are the cause of abiding habits. These abiding ones are of two types viz. Kāmaja and Krodhaja The knowledge of the unreality of the universe does not destroy the Prārabdha. This knowledge is like the magical show which does not cause the vanishing of the show.

Śruti declares that knowledge arises with the destruction of duality. 'When everything becomes Self, one sees nothing, smells nothing, hears nothing.'[2] 'To the man of realization all becomes Self, then what delusion and sorrow can be there for him ?'[3] 'In Infinite one sees nothing'.[4] The opponents raise the objection this being so, how can the knower of truth enjoy the objective world ? These Śruti passages apply to the state of deep-sleep and final liberation. This has been clarified by Śaṅkara in his commentary to the Brahma-Sūtra.[5] He

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1. Pañ 7.163.
   नेच्छा निषेध किन्त्विच्छाबाधो भर्जितबीजवत् ।
2. Bṛh. Up. 2.4.14.
   अत्र वा अस्य सर्वात्मैवाभूत्तत्केन कं जिघ्रेत, तत्केन कं पश्येत्,...
   तत्केन किं विजानीयात्
3. Īśa. Up. 7.
   यस्मिन्सर्वाणि भूतान्यात्मैवाभूद् विजानतः ।
   तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।।
4. Chh. Up. 7.24.1.
   यत्र नान्यत्पश्यति नान्यच्छ्णोति नान्याद्विजानाति स भूमाऽथ...
5. B. S. 4.4.6—Śaṅkara Bhāṣya.
   'स्वात्ययसंपत्योयन्तरापरोक्षमाविष्कृतम्'

quotes the Śruti passages—'To the knower of Brahman everything has become Brahman.'[1] 'After attaining This there is no more conciousness'.[2] In this way it is clear that these Śruti passages refer to the final release. As far as the idea of duality is concerned, it is a must in the objective world. Even the great seers of the Upaniṣads could have not preached in the absence of duality. The opponents again have doubt that the seers admonished the mediate-knowledge not the intutive-knowledge. Because in the immediate-knowledge the idea of duality is merged. Vidyāraṇya asks such opponents to apply the same argument to the state of deep-sleep. They reply that it is impossible because in this state there is no knowledge of Self. Vidyāraṇya is pleased with this reply as it is in favour of the Vedāntic principles. The argument put forth by the opponents is that the true knowledge comprises the non-duality. Vidyāraṇya very ironically remarks that according to their (opponents,) argument the inanimate-objects will be half-illumined because they are devoid of the feeling of duality. Hence these beings will be superior to human-beings who are distracted even by the slightest of disturbance.[3] If the opponents leave their position of duality and accept that the knowledge of the Self alone constitutes realization then they have come to point provided they add that the control of mind is also needed to attain knowledge. Thus 'desiring what' means that a knower may have desires but not ths abiding ones like those of ignorants. This makes clear that there is no contradiction in the two Śruti passages that 'the desires are a sign of ignorance', and 'the wise may have many desires'. The knower is like a tree which has fire within its hollow. Such a tree cannot become green and the realized cannot

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1. Bṛh. Up. 2.4.14.
   यत्र वा अस्य सर्वमात्मैवाभूत्···
2. Ibid. 2.4.12.
   एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति, न प्रेत्य संज्ञास्तीत्यरे···
3. Pañ. 7.188.
   मशकध्वनि मुख्यानां विक्षेपाणां वहुत्वतः ।

venture to the new desires.[1] The desires cannot harm the enlightened.[2]

Kasya-Kāmāya means that knower is detached after knowing the illusoriness of the world and associationless of the Self. The same Śruti declares that the husband is loved for one's sake and so are the other relations.[3] This statement means that the Self is the enjoyer. What does 'Self' mean, Kūṭasṭha or Cidābhāsa ? Do they function separately or unitedly ? What does enjoyer enjoy ? It enjoys enjoyment which is the chānge that results from the identification with the sensation of pleasure and pain.[4] In considering Kūṭasṭha as enjoyer there arises contradiction. Non-enjoyment and enjoyership cannt co-exist. Cidābhāsa alone connot be enjoyer as it is subject to modifications. The reflection (Cidābhāsa) cannot work independently without its prototype. When Kūṭasṭha is not enjoyer then how can Its reflection be so ? The best alternative is that both of them together should be taken as enjoyer. This is logically correct, too. The contradictory Śruti passages declaring the non-attachment and the enjoyership of the Self are quoted in different contexts.[5]

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1. Sureśverācārya.—N. S. 4.67.
कुत: शाद्वलता तस्य यस्याग्नि: कोटरे तरो: ।

2. Sureśverācārya.—B. V. S.
शास्त्रीयस्य सप्तवान्मुक्ति: स्यात्तावतामिते: ।
रागादय: सन्तु काम न तद्भावोऽपराध्यते ।।

3. Bṛh. Up. 2.4.5.
न वा अरे पत्यु: कामाय पति: प्रियो भवति,
आत्मनस्तु कामाय पति: प्रियो भवति ।

4. Pañ. 7.195.
सुखदु:खाभिमानाख्यो विकारो भोग उच्यते ।

1. Bṛh. Up. 4.3.16.
स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा···असङ्गो ह्ययं पुरुष इति···

Enjoyership is imparted to Jīva not to Kūṭastha.[1] Thus one should enjoin one's love to Self, drawing it away from the sense-objects. 'Enjoyer' is the main centre and the objects to be enjoyed are subsidiary. Love for the Self becomes clear in the words of Prahalāda, 'Let the unending love which the discriminating have for transient objects be not removed from me, O Lord but direct towards thee so that I may have incessant flow of Thy Rememberance.'[2] To love the Self means to discriminate the Self constantly. Thus, when the love for wordly object is directed towards the Self then the Self is know.n One may doubt that why so much stress is given on 'Love'. 'Love' is stressed so much because the loved object is uppermost in one's mind. The Self should be loved so intensely as the ignorants love the worldly objects.[3] Vidyāraṇya adds that the true seeker of the Self must continuously contemplate on It just like the persons who engage themselves in the study of the poetry, literature and so forth for the establishment of superiority over their opponents. Vidyāraṇya adds that the

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1. Ibid 2.4.5.
   आत्मनस्तु कामाय सर्वं प्रियो भवति ।
   आत्मा व अरे द्रष्टव्य: श्रोतव्य···
2. Viṣṇu-Purāṇa. 1.20.19.
   Pañ. 7.203.
   य प्रीतिरविवेकानां विषयेष्वनपायिनी ।
   त्वामनुस्मरत: सा मे हृदयान्मापसर्पंतु ।।
   In the Paurāṇica context the verse means, 'O Lord ! (He Māpa !) Let my devotion to thee may be as firm as those of the ignorants.
3. Once a teacher asked his pupil to take bath in the river with him The teacher drowned him with full force. After a while he loosened his grip and they both came out of water. Then the sage asked the pupil what he needed most in the water. The answer was, 'air'. The sage made clear that such intense feeling should be there for the Self also, then only it can be attained.

faith and the desire for the Self should be as firm as the heaven-seeker has in the recitation of the holy-formulas and worship. The aspirant should differentiate the body from the mind with the firm concentration as the Yogī devotes himself to the control of mind to obtain supernatural powers.[1] The main object of this comparison is that as the other people practice hard with determination to achieve the efficiency in their particular fields. Similarly, the aspirant of the Self should make continuous practice to make the idea of discrimination stronger and stronger by applying the method of co-presence and co-absence. Through this method the separateness of the Kūṭastha from the Cidābhāsa is also realized. Just as to know the unreality of the world the states of dream and waking are to be well analysed. Similarly to know the Self, the deep-sleep is to be analysed. In the deep-sleep the unchanging witness-consciousness perceives the absorption of Cidābhāsa. The continuous perception of its absorption will make the idea firm that the Cidābhāsa is separate from Kūṭastha. The point to be noted is that Cidābhāsa itself is the aspirant. Hence, he does not desire more. It does not mean that he looses the capacity to desire, he stops desiring because he knows his unreality. Does a man lying on the ground in death-bed, desire to marry ?[2] How realistic Vidyāraṇya is! With reference to the worldly pleasures the knower is no less than a dying man. The true knower is even ashamed of in calling himself an enjoyer. He feels ashamed as his nose has been cut off. No doubt, he calmly experiences his fructifying karmas, yet he gives up conceit. Neither he clings to the idea of enjoyership nor he superimposes his ego with the Witness-Self. Thus 'Kasya-Kāmāya' implies that there is no enjoyer in reality. The idea of identification with the Self is removed. Consequently bodily miseries come to an end.

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[1] Pañ. 7.208.

चित्तैकाग्र्यं यथा योगी महायासेन साधयेत् ।
अणिमादिप्रेप्सयैवं विविच्यात्स्वं मुमुक्षया ।।

[2] Pañ. 7.219.

मुमूर्षः शायितो भूमौ विवाहं कोऽभिवाञ्छति ।।

These bodily miseries are of three kinds. The approach of Vidyāraṇya is very simple. The bodies are of three types and the miseries relating to these are also of three kinds accordingly. First is the fever of gross-body. The physical body is composed of wind, fire and water. If there is slight difference in the balance of the combination of the three, the body is afflicted with many diseases viz. bad-odour, deformity, wounds etc.

The fever of the subtle-body is in the form of desire, anger, greed, pride and jealousy. Even the peace of the mind and the control over the senses are the fevers. The former, desire etc. trouble a man by their acquirement. The later ones torment the Jīva by their non-attainment. The spiritual aspirant thinks that he has not yet attained these qualities and suffers. The knower should be over and above both these qualities and above even the Sattva-guṇa.[1] The fever of the causal-body is the state of deep-sleep. In this state man is totally ignorant. He neither knows himself nor others. This body is the cause for the future-births. Indra also felt these miseries.[2]

Vidyāraṇya explains further that these fevers are not different from the bodies. The bodies cannot function without these fevers. When the fevers cease to function, the body also ceases. The bodies and the fevers are connected as the thread to the cloth, wool to a shawl and the clay to the pot are related. In the language of the Naiyyāyikas it is said that these fevers are the material cause of the body.

'Śarīramanusanjavaret' means that the bodies only are afflicted not the Cidābhāsa. In other words these are not as natural

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1. Gītā. 14.22.
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥
2. Chh. up. 8.1.1.
यद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः···पश्यामीति ।

to the Cidābhāsa as to the bodies. Cidābhāsa is not different from the pure-consciousness. In this way, Cidābhāsa becomes free from fevers. He considers himself identical with the bodies through ignorance. He thinks these ills as innate to himself as an infatuated man feels pain and pleasure even when his family-members are ill or happy. This state losts as long as the illusion remains. The Cidābhāsa becomes free from the feverish pursuits and realizes himself as Kūṭasṭha. The key to success lies in realization. After realization the knower is not afflicted with the fevers of the body. The man is totally changed after realization. He becomes ashamed of his previous behaviour. Just as a man injurs anybody through ignorance, later on he regrets and begs the former's forgivenness. Similarly, Cidābhāsa after realizing his error of superimposition submits himself to Kūṭasṭha. Cidābhāsa repeatedly meditates on Kūṭasṭha and is centered in the witness-self as a man performs repeated penances to get rid of the previous sins. As a courtesan is ashamed before a person who knows about her disease similarly Cidābhāsa realizes its limitations before the Self. As a Brahman touched by a Śūdra undergoes penances and avoids being further touched similarly, Cidābhāsa knowing that he is different from the three bodies, gives up his identification with them. To make the idea more clear Vidyāraṇya gives another remarkable example. Just as a crown prince desirous of ruling the kingdom, follows the wishes of the king; so the Cidābhāsa desirous of attaining Mokṣa immitates witness-consciousness.[1] The Jīva gives up its Jīvahood to become one with Kūṭasṭa just like the person who immolates himself to attain the state of the deities.

In the case of Residue of Prārabdha it must be noted that in the course of self-immolation a man retains his manhood until his body is not fully burnt up. So the idea of Cidābhāsa being a knower does not disappear all of a sudden. It continues until the fructifying karmas are fully exhausted. After

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1. Pañ. 7.240
यौवराज्ये स्थितो राजपुत्रः साम्राज्यवाञ्छया ।
राजानुकारी भवति तथा साक्ष्यनुकार्ययम् ।।

knowing once that there is no snake but a rope, there are chances again to be afraid of the rope when seen in darkness. The fear of the snake disappears gradually. The fructifying karmas of a knower also do not end up abruptly but gradually. At times he may feel of being a mortal being. But these lapses do not harm the realization. These may prove harmful in following a vow but not in realization. Jīvanamukti is a reality. It is the establishment of the Soul in the knowledge of Brahman. This is not a posthumous-affair. The man becomes free in this very life. When the curtain of ignorance is lifted up there shines the Self in Its full glory. Śruti praises Jīvanamukti at various places. 'Having realized Brahman, the man becomes immortal'.[1] 'The knower is immediately liberated'.[2] 'The knower becomes all this'.[3] Even the gods cannot prevail against him, for he becomes their Self'.[4] Śaṅkara compares the Prārabdha karmas to the sped arrows.[5]

Another question arises, 'Do the karmas done during the enjoyment of Prārabdhaśeṣa not produce any more merits or demerits ?' The Vedāntins reply that the knower is not bound because he has given up 'dveśa'. The actions of the knower is equivalent to the inactions since all his actions are consumed in the fire of knowledge. Prārabdha karmas are like the wounds on the heads of the ten travellers of the famous

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1. Kena. up. 2.5
   प्रेत्यास्माल्लोकादमृता भवन्ति ।
2. Chh. up. 6.14.2
   तस्य तावदेव चिरं यावन्न विमोक्ष्ये ।
3. Bṛh. up. 1.4.10.
   स इदं सर्वं भवति ।
4. Ibid.
   तस्य ह न, देवाश्चना भूत्या ईशतेआत्मा ह्येषां स भवति···।
5. Chh. up. 6.14.2—Śaṅkara-Bhāṣya
   यथारब्धवेगस्य लक्ष्यमुक्तेष्वादेर्वेगक्षयादेव स्थितिः, न तु लक्ष्यवेधसमकालमेव प्रयोजनं नास्तीति तद्वत् ।

story. The knowledge that the 'tenth is alive' makes them to give up sorrow but the wounds are healed up gradually. For the time being the pain caused by the wounds is forgotten, similarly in the state of knowledge, the knower takes lightly his fructifying karmas. Recurrence of superimposition if occurs again then the knower should reflect on Truth repeatedly. He should behave as a man suffering from certain disease takes mercury and eats repeatedly after a short while to appease his hunger caused by the mercury.[1] Enjoyment of Prārabdha is like the medicine applied on the wounds of the 'ten travellers'.[2]

Thus the Śruti text 'desiring what' means that the knower is free from the sufferings. He gained perfect satisfaction. Perfect means the 'unlimited'. In this state the knower feels that what was to be achieved and performed has been achieved and cannot be subsided by any other desire. Nothing remains to be performed for a knower. His satisfaction arises due to the supreme feeling of knowledge when he compares his former state with the present. The present state is free from the wants and is the most natural one. He thinks, 'let others perform the worldly actions for the achievement of wealth but why should I perform actions having no desires. Let the others desiring higher worlds perform the ordained rituals but I pervade all the worlds already. Let others study or teach the scriptures but my entitlement to the vedas is negated because of my actions having been ceased. Let others imagine the activities of sleeping and eating in me but I do not perform these. If anybody supposes the bush of red-guñja-berries as fire then this supposition does not harm the bush.[3] Neither

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1. Pañ. 7.249.
   रससेवी दिने भुङ्क्ते भूयोभूयो यथा तथा ॥
2. Ibid. 7.250.
   शमयत्यौषधेनायं दशमः स्वं व्रणं यथा ।
   भोगेन शमयित्वैतत्प्रारब्धं मुच्यते तथा ॥
3. Ibid. 7.259.
   गुञ्जापुञ्जादि दह्येत नान्यारोपितवह्निना…।

I suffer from ignorance nor have I any doubt. Thus I do not need 'hearing' or 'reflection'. Meditation is for those who have erroneous convictions. I do not have these thus I do not need to perform meditation. Let other needy ones perform. I am without delusion yet I have to behave like other beings because of the impressions gathered over a long period. Surely, this behaviour will come to an end when fructifying karmas wear out. There is no other way out as thousands of meditations cannot dry up the Prārabdha. I have no Vikṣepa thus I do not need intense concentration. But there is no harm in indulging in the wordly activities for the sake of others.[1] Saviours like Yajñavalkya and Vyāsa are entitled to preach the world. The knowers are like the huge ships, the carriers of innumerable anquished souls across the sea of saṁsāra. The activities like worship etc. are not binding for world. It is me, let the body perform these or not. I am the sum of total experience of the my strong conviction that I am the witness of all and have achieved what was to be achieved. I do nothing nor I cause anything to be done.[2]

There is no conflict between the functions of a knower and an ordinary person. One is supporter of knowledge, the other is of karma. They are as apart as the eastern and western oceans. The advocate of actions is merely concerned with the body and its organs, whereas the field of a knower is witness-consciousness. The knower is not attached like the ignorant while enjoying his fructifying karmas. The ignorant does not perceive non-duality like the knower. He thinks worldly pleasures as real. But their disappearance, which is as sure as the twilight leads him to disappointment and the agonies of heart. Vidyāraṇya imagines if the knower and ignorant quarrel they are like two deaf persons. One deaf person does not hear what

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1. Pañ. 7.268.

अथवा कृतकृत्योऽपि लोकानुग्रहकाम्यया ।
शास्त्रीयणैव मार्गेण वर्तेऽहं का मम क्षतिः ॥

2. Ibid. 7.270

साक्ष्यहं किञ्चिदप्यत्र न कुर्वे नापि कारये ।

the other deaf says. The advocates of knowledge and ignorance cannot understand each other's point. If they quarrel they become the objects of mockery for others. Moreover, the conviction of the knower is not harmed by the conviction of the ignorant. The worldly activities of a knower can be carried on even without the knowledge of Truth, thus he goes on performing these. The illumined one gives up his body, speech and mind as unreal while the ignorant one makes use of all these considering them real. Thus the paths of an ignorant and a knower are different. Janaka etc. were so firmly convinced of the unreality of the objects that in whatever they did, the idea of illusoriness was never forgotten by them. 'A growing plant requires a fencing whereas a stately tree can rely on its own resources'.[1] A knower is like a stately tree. But surely he is not Svecchācārī, he acts according to the laws of Dharma.[2]

An ordinary person does not give importance to knowledge as the knower does. They think that it is not as important as the food for the living. Vidyāraṇya states that this doubt suits to the ignorance of an ignorant. He makes clear the difference between the behaviour of an enlightened and an ignorant. The knower patiently experiences his Prārabdha karma. The ignorant is impatient. Sometimes he thinks that somebody else is the cause of his sufferings and he grieves more and more. The knower and the ignorant are like the two travellers on journey. They have to cover the equal distance. On the way both are equally fatigued. The knower is like the man who knows that the destined place is not far away. The ignorant is like the man who not knowing the length of distance is discouraged and stops in the way whereas the knower speeds up and reaches the destination.

If anybody doubts that there is no use of getting engaged in action for a knower. Vidyāraṇya counter-questions what

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1. Mahādevan T. M. P. An Interpretative Exposition of Pañcadaśī p. 114.
2. Achyuta. Commentry on Pañcadaśī. p. 353.

अधर्माज्जायतेऽज्ञानं यथेष्टाचरणं ततः ।
न धर्मकार्यं कथं तस्याद्यन्ना धर्मोऽपि नेष्यते ।

use of 'actionlessness' is for him ? If it is said that 'Nirvṛtti' may help the speed of acquisition of knowledge, the reply of the Vedāntists is that action is no less a mean in search for knowledge. By good actions the mind is purified and detachment arises. There is a great controversy regarding the theory of the utility of 'action and knowledge'. Some accept that both Jñāna and karma as equally performed simultaneously lead to Mokṣa. Śaṁkara refutes this theory. He considers karma as steps for knowledge. He opines that the man is liberated with the purified mind and methodical discrimination.[1] This is unity of knowledge and action. Vācaspatimiśra accepts that karma is a mean to enquiry which is direct mean to knowledge.[2] 'The author of Vivaraṇa takes Karma to be the direct source of knowledge. He thinks that one should perform the actions until the strong desire alongwith detachment arises. Through this arises Apūrvapuṇyarūpasaṅskāra which remains till the dawn of knowledge and then vanishes away. The author of the Kalpataru thinks that all the daily karmas are motiveless. These are not like the Kāmya-karmas. The performance of daily rites remove the obstacles in the way of knowledge. Hence, these are the direct means. Sarvajñātmamuni thinks differently. He considers Kāmya-karmas even useful. Though the opinions regarding Karma and Jñāna differ yet all the Ācāryas agree that the actions are to be performed until the intense Jijñāsā arises'.[3]

The knowledge of the knower needs nothing to revive it. The view that 'after once the knowledge arises there is no further desire to know it, hence no need of action' is incorrect. The fact is that he has not to know again thus he has no need for inaction. Thus Avidyā and its effect cannot sublate the unobstructed knowledge of a knower.[4] The product of nesci-

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1. B. S. 3.4.33—Śaṅkara Bhāṣya.
   तस्मादुत्पत्तिसाधनत्व एवैषां सहकारित्ववाचोयुक्तिः ।
   Ibid.—Bhāmati Bhāṣya.
2. Pītāmbara—Commentary on Pañcadaśī. pp. 503-4.
3. Swāhānanda—Translation of Pañcadaśī. p. 334.
4. Pañ. 7.278.
   नाविद्या नापि तत्कार्यं वोधं वाधितुमर्हति ।

ence destroyed by the knowledge, may appear to the sense but it cannot negate the knowledge. A living rat cannot kill a cat, then how can it do so when being dead ?[1] The man who cannot be killed by a Pāśupata-Shāstra how can he be killed by an edgeless weapon ? The knowledge of Truth has fought and conquered Avidyā which at its height was producing the varities of wrong notions. How can its effects Adhyāsa now obscure that knowledge ? Vidyāraṇya proclaims in a symbolic language, 'Let the corpses of ignorance and its effects, destroyed by knowledge, remain; the Emperor, the conqueror has no fear of them; on the contrary they only proclaim his glory.'[2] The knower is over and above every injunction and prohibition as a child is not the subject to injuctions or prohibitions and is not charged with their violations. But the ordinary persons should perform all the karmas and the duties. They must be anxious for the attainment of heaven or liberation and make efforts accordingly.

Knower and Meditator are different. Vidyāraṇya leaves no related topic unnoticed in the course of a particular discussion. He tells the difference between the knower and meditator. The main difference between the knowledge and meditation is that knowledge depends upon the object whereas meditation depends on the will of the agent.[3] After the enquiry, the result knowledge is sure. Even one's unwillingness cannot prevent it. This knowledge by the mere fact of it destroys all the false ideas of the reality of world. The Jīvanamukta awaits the destructions of his fructifying karmas until his Videha-mukti. The course of a meditator is different

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1. Ibid. 7.279.
जीवन्नाखुर्न मार्जारं हन्ति हन्यात्कथं मृतः ।
2. Ibid. 7.282.
तिष्ठन्त्वज्ञानतत्कार्यशवा बोधेन मारिताः ।
न भीतिर्बोधसम्राजः कीर्तिः प्रत्युत तस्य तैः ॥
3. Pañ. 9.74
वस्तुतन्त्रो भवेद्बोधः कर्तृतन्त्रमुपासनम् ।

from that of a knower. What is of vital importance in meditation is the firm faith in the teachings of his teacher.[1] The meditator meditates on the object prescribed 'one-pointedly'. There is no time limit for meditation. It should be performed right upto one's death, until one realises one's identification with the upāsya.[2] This identification is named Saṁvarga-Vidyā in the Śruti.[3] The meditation should be performed seriously. The continuous practice makes it natural even in dreams through the force of habit as a student deligent in reciting the vedas, recites even while sleeping.[4] When the impression born of continuous practice becomes deep, meditator practices meditation without any effort. It is true that the Prārabdha prevents the meditator from the meditation and draws him to the sense objects but the desire for the object of meditation is so intense that he is not dragged away by the objects of sense-pleasures. The difference between a knower and a meditator becomes clear through the example given by Vidyāraṇya. A woman devoted to paramour performs her household duties reluctantly as her mind dwells on the pleasures enjoyed with the other man. Though she performs her duties yet there lies the difference when compared with the performance of the other woman being attached to her house only. The later one performs all her household duties more perfectly with a greater enthusiasm.

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1. Chh. Up. 4.9.4
   स या एतमेव विद्वानादित्यम् ब्रह्मेत्युपास्ते···
   Ibid.

   यो वाचं ब्रह्मत्युपास्ते ।
   Pañ. 9.77.

   आप्तोपदेशं विश्वस्य श्रद्धालुरविचारयन् ।
   चिन्तयेत्प्रत्ययैरन्यैतनन्तरितवृत्तिभिः ।।
2. B. S. 4.1.2.
   आत्मेति तूपगच्छन्ति ग्राह्यन्ति च ।
3. Chh. Up. 4.3.3.
4. Pañ. 9.82.
   लभते वासनावेशात्स्वप्नादाविप भावनाम् ।

Thus the knower is like the later woman. His knowledge of the Self is not in contradiction with the worldly activities. He equally performs them also.

This theory enhances the practical value of Vedānta. The knower does not become 'Jaḍa' but he is involved in the world with reason and detachment. Vidyāraṇya adds that to perform the worldly activities the world is not needed to be taken as real or Self as an insentient object. Only the right means are in need. He is logical in his standpoint when he says that these means cannot be negated for a living being how much a great knower he may be. Thus the knower performs all his duties with his spiritual insight. The control of mind and concentration is needed for the meditator but the knower performs the worldly activities without controlling his mind as an ordinary person has not to control while performing those activities. To him the Self-luminuous Self manifests Itself for ever. Some may doubt that the modifications of the intellect e. g. 'I am Brahman' are temporary and these need to be directed towards Brahman again and again. Vidyāraṇya replies the case is not so. In the perception of the pot once the intellectual conviction of the pot's existence is established, its modification perishes. Later on, it depends upon the cognizer for its cognition.[1] The knower may forget the worldly affairs like a meditator does in his contemplation. But the meditator forgets due to his deepness of meditation. His forgetfulness is not due to his illumination. Meditation is not compulsory for the knower. It depends upon his will, but it is for the meditator. If the knower wills, he can perform the worldly activities and look at the bliss at the same time like a crow that turns its eye-ball from one side to another.[2] Such a person is like a man knowing two languages. Even while suffering he is

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1. Pañ. 3.7.
   ज्ञातत्वजननेनैव चिदाभासः परिक्षयः ।।
2. Ibid. 11.128
   अविरोधिसुखे बुद्धिः स्वानन्दे च गमागमौ ।
   कुर्वन्त्यास्ते क्रमादेषा काकाक्षिवदितस्ततः ।।

not purturbed but experiences the bliss of Brahman. He feels pain and bliss at the same time as a man half immersed in the cool water of the Ganges feels heat of the sun and coolness of the water simultaneously. The impressions of waking state give rise to the dreams. Thus the mature bliss of Brahman is also felt in dream-state. But this is not the case always because the dreams are born of vāsanās. Thus in the dream state the knower sometimes experiences joy and sometimes sufferings like the ordinary persons.

The behaviour of a knower in the society should be moderate. The knower should not be indifferent to the ignorant person when he is amidst them. He should not forbid them to act. Instead he should perform those very actions wholeheartedly.[1] His behaviour should not be the cause for the insettlement in the minds of worldly people. He must act according to the place and time. If he happens to be among the people desirous of knowledge, then his duty is to show them the defects of actions. When in the midst of the ignorants he must act according to their wishes. He must be kind and loving towards them as the father is to his infants. He remains detached when he is either praised or blamed. His sole aim is to act as to enkinder the knowledge in others. He feels happy to see the liberated. He is sympathetic towards who carry on their journey to Spirit. The knower is like the actor who identifies himself with his role on the stage but is bound by certain limitations. He is not affected in the least by the worldly objects as the underlying rock remains stable when the water flows over it constantly. He is in the state of Nirańkuśa or Niratiśaya Tṛpti. He is blessed because he has got the immediate vision of Self. All the Śruti passages become clear to him. He feels, 'I am free from the sufferings of the world. My ignorance has fled away. I do not need to bother where it has gone. On achieving, the Highest there remains nothing to be done for me.' Wonderful are the feelings of a knower !

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1. Gītā. 3.25.
कुर्याद्विद्वांस्तथा सक्तश्चिकीर्षुर्लोकसंग्रहम् ।

The knower experiences Bliss. Vidyāraṇya has presented the state of Jīvanamukti in a unique manner. The liberated one experiences the unabiding bliss. Bliss is not different from Brahman. Brahman is Bliss Absolute.[1] Vidyāraṇya makes the three divisions of bliss e. g. (i) The Bliss of Brahmaa (Brahmānanda) (2) The Bliss born of knowledge (Vidyānanda) (3) The Bliss produced by the contact with other objects (Viṣayānanda). Vidyānanda is nothing but the impression of Brahmānanda and Viṣayānanda is Its reflection.

Brahman is of the nature of Bliss is taught in the Śruti. It is clear from the episode of Bhṛgu. He realized that Brahman is reflected in the bliss-sheath.[2] Brahman cannot be of the nature of bliss until It is the only reality without a second and is self-luminous. This infinite nature is called Bhūmā in the Śruti-text, 'where one sees nothing else, that is the Infinite.[3] The meaning of the text is that before the creation there was only Infinite and there existed no triad. Vidyāraṇya explains this triad. The Sheath of the intellect which is a product, is the cognizer; the mental-sheath constitutes the cognition and the objects of senses sound etc. are the objects known.[4] Is Bliss essential ? The answer becomes clear from the episode of Nārada given in the Śruti. He was well versed in the studies of vedas, purāṇas, etc. yet he was full of grief not knowing the Self in real sense.[5] Vidyāraṇya explains that Nārada was grieved as he was subjected to three kinds of miseries. After the study of the vedas he had to practice hard so that he might not forget what he had studied : Secondly, he was worried for the fear of being defeated in Shāstrārtha. He felt pround on seeing the persons of less scholarship.[1] Sanatkumāra advised him that after crossing the ocean of misery you would visualize Brahman which is of the nature of Bliss.[2] There is no bliss in the finite or duality,[3] whereas non-duality itself is Bliss. It is Self evident. There existed something before the duality emerged. A thing different from both the duality and non-duality cannot be conceived to exist and the duality has not yet emerged. Thus through illumination it is proved that non-duality existed, before the creation. The objection against this conclusion is that the non-duality is established by reasoning alone and is not proved by experience. Vidyāraṇya counter-questions the doubt-raisers whether their argument can or cannot be supported by-illustration. The opponents reply that in the state of dissolution there is non-duality since duality is not experienced as in deep-sleep. To Vidyāraṇya it occurs very strange that the opponents cannot cite an illustration of their own experience in sleep as an example. If they take the sleeping state of some other person as an illustration then it will be even more illogical. However, if they say that, 'the person is in deep-sleep because he is inactive as in my case' then by the force of their own argument self-revealing nature of Brahman Bliss is evident. Thus in the state of deep-sleep there are no sense-organs to experience and no illustration can be given yet non-dual exists. Thus the knowledge which arises itself without any cause is said to be Self-luminous Entity.

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[1] Taitt. Up. 3.6.1.
आनन्दो ब्रह्मेति व्यजानात्…

[2] Ibid. 3.1.
यतो वा इमानि भूतानि जायन्ते…

[3] Chh. Up. 7.21.1.
यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा ।

[4] Pañ. 11.15.
विज्ञानमय उत्पन्नो ज्ञाता ज्ञानं मनोमयः ।
ज्ञेया शब्दादयो नैतत्त्रयमुत्पत्तितः पुरा ॥

[5] Chh. Up. 7.12.
सोऽहं भगवो मन्त्रविदेवास्मि नात्मवित्…
तं मां भगवाञ्छोकस्य पारं तारयत्विति…

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1. Pañ. 11.19.
वेदाभ्यासात्पुरा तापत्रयमात्रेण शोकिता ।।
पश्चात्त्वभ्यासविस्मारभङ्गर्वैश्च शोकिता ।।
2. Chh. Up. 6.22.1.
सुखं त्वेव विजिज्ञासितव्यम् ।
3. Ibid. 2.3.1.
नाल्पे सुखमस्ति ।

Some may further doubt that if the absence of misery is bliss then inanimate beings must be full of bliss. Vidyāraṇya rejects this hypothesis as we are concerned only with animate beings because the inanimates are devoid of the feeling of pleasure and pain. In the case of the conscious beings one can infer the grief or joy from one's face. These indications are impossible in stone etc. Inference is needed only in the case of others. One's own feelings do not need any inference. Their absence or presence both are experienced directly.[1] In the same way the absence of all miseries is directly experienced in deep-sleep. and since they are the opposites to bliss their total absence is unhindered bliss which is accepted as our experience. Vidyāraṇya further argues that the state of deep-sleep is full of happiness that is why the people make efforts to procure comfortable beds. If anyone argues that all these efforts are made to remove the pain only. Vidyāraṇya maintains that this may be true in the case of sick people only. The healthy persons do so for the sake of happiness. But this bliss in deep-sleep is purely extrinsic as it is born of bed etc. Vidyāraṇya asserts that this extrinsic and physical bliss born of bed etc. certainly precedes the happiness of higher order. First of all a person tired of worldly pursuits lies down and removes the obstacles to happiness. Then he gradually enjoys the pleasure of bed etc. In deep-sleep the thoughts of a person are directed towards the Self and the bliss of Self is reflected in the mode of intellect. Here also, the triad exists and Jīva becomes tired of it. This semblance of bliss is not free from misery. To get rid of this painful trial the Jīva raises upward towards his real nature. 'The sleeping persons unite with his self'.[2] 'A bird tied by a string having flown in various directions returns to the place where it it fastened'.[3] Similarly the mind, the adjunct of the

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1. Pañ. 11.37
स्वकीये सुखदुःखे तु मोहनीये ततस्तयोः ।
भावो वेद्योऽनुभूत्यैव तदभावोऽपि नान्यतः ॥
2. Chh. up. 6.8.1
···स्वपितीत्याचक्षतेस्वँ ह्यपीतो भवति ।
3. Ibid. 6.8.2.
स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्राऽऽयतनमलब्ध्वा
बन्धनमेवोपाश्रयत···

Jīva moves in the different states to obtain the fruits of his deeds. When the experience of the Prārabdha ceases then the mind is absorbed in its material cause, the undifferentiated ignorance. The tiny-tot when fed lies smiling on his bed. He is free from desires and aversions. He enjoys the bliss of nature. The mighty king having enjoyed all the enjoyments obtains the highest limit of human-happiness and becomes the very personification of bliss. A Brāhmaṇa at the helm of happiness derived from knowledge is established in the state of bliss. Similar bliss, the Jīva enjoys in the state of deep-sleep. In this state one is beyond sorrows and desires as a man embraced by his beloved wife; not conscious of anything 'internal' or 'external'.[1] Vidyāraṇya explains the meanings of the words 'internal' and 'external' in a very simple manner. In our common-behaviour what happens outside our house is known as external and what is done inside the house is internal. In the same manner the experience of waking state is external and the dreams produced inside the mind and the nervous system are called 'internal'. This is not the minute distinction between the internal and external. Thus it should not be doubted that the mind does not work in the waking state. In the bliss-state the idea of duality comes to an end. Father remains no more father and the like.[2] One can rise up only by giving the ideas of relationship. 'In the state of deep-sleep only darkness prevails and the Jīva enjoys bliss.[3]

Our own experience after sleep is of happiness dominated by ignorance e.g. 'I was sleeping happily, I knew nothing'. The doubt may be raised that how any experience can be possible in deep-sleep when all the cognitive faculties with the mind are absorbed. The reply is that the self-luminous bliss does not need the instruments to be revealed. Instead this self-revealing bliss also reveals the undifferentiated ignorance which covers the bliss. Thus the experience, I know nothing is justified. This very bliss is Brahman. 'Brahman is conscious and bliss' declares the Śruti.[1] Here, the difficulty arises when the locus of experience and recollection becomes one and the same, then the Vijñānamaya-jīva recollects and recognises as 'I slept happily, I knew nothing'. This very self must experience bliss also. Vidyāraṇya removes this doubt by adding that in the state of deep-sleep mind and the intellect sheaths are latent in their cause.[2] The latent Vijñānamaya experiences everything in deep-sleep and comes out with that experience in the waking state. Vidyāraṇya provides a very beautiful simile to explain this fact. 'Just as melted butter again becomes solid, the two sheaths in the states following deep-sleep again become manifest'.[3]

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[1] Bṛh. up 4.3.21.
तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न वाह्यं किंचन वेद नान्तरम्···

[2] Bṛh. Up. 4.3.22.
अत्र पितापिता भवति, मातामाता, लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।

[3] Kaiv. Up. 13.
सुषुप्तिकाले सकले विलीनेतमोऽभिभूतः सुखरूपमेति ।

Vidyāraṇya tries hard to make clear the difference between the bliss sheath and the Vijñānamaya sheath. The modification of the intellect immediately antecedent to sleep in which bliss is reflected becomes latent in deep-sleep along with the reflection of bliss and is known as the Bliss-sheath. This bliss-sheath enjoys the bliss reflected on it in association with the modifications of ignorance. Another difference between the Vijānamaya and Bliss-sheath is that the modifications of the intellect are all bright, clear and distinct. But the modifications of the ignorance are not bright, indistinct and vague. The experience of bliss is purely internal. Swāhānanda adds, 'Vṛtti is automatically illumined by the witness and not by Cidābhāsa. And the sense-organs having been left behind do not play any part in the enjoyment of bliss. This makes it inexpressible, unique'.[1] Vidyāraṇya quotes from the Māṇḍūkya Upaniṣad as a support to his point; 'This profusion of bliss having become concentrated into one mass of consciousness in the deep-sleep enjoys the bliss of Brahman with the help of modifications reflecting a superbundance of consciousness'.[2] Vidyāraṇya has made an alternative in the original text. 'Cetomayavṛttibhiḥ' instead of 'Cetomukha'. The word used by Vidyāraṇya particularly indicates the modifications of ignorance which catches the reflection of consciousness.

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[1] Bṛh. Up. 3.9.28.
विज्ञानमानन्दं ब्रह्म

[2] Pañ. 11.62.
यदज्ञानं तत्र लीनौ तौ विज्ञानमनोमयौ ।

[3] Ibid. 11.63.
विलीनघृतवत्पश्चात्स्याद्विज्ञानमयो घनः ।

Vidyāraṇya comments upon the above text of the Śruti. First he explains the word 'Ekībhūta'. Śaṅkara explains this as 'the state in which all objects of duality, which are nothing but forms of thought spread over the two states (viz. the waking and the dream)'.[3] Vidyāraṇya also explains on the same lines. The Self in the waking and dream states, is connected with various sheaths such as Vijñānamaya and plays roles. But in the deep-sleep they get merged and become latent in this state like a dough of many wheat-grains. The word 'Prajñānaghana' means that the modifications in the absence of objects unite and become one in deep-sleep states just as drops of cold water in the Himālayan regions solidify into a mass of ice. This witness—state of compact consciousness is characterized by the absence of misery.[4]

The word 'Cetomukha', means. 'In the enjoyment of Bliss of Brahman in deep-sleep the consciousness reflected in igno-

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1. Swāhānanda—Translation of Pañcadaśī. p. 451.
2. Māṇ. Up. 5.
   सुषुप्तस्थानएकीभूतः प्रज्ञानघन एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः ।
   English Translation by Nikhilānanda. p.22.
3. Ibid. p.22.
4. Pañ. 11.70.
   प्रज्ञानानि पुरा बुद्धिवृत्तयोऽथ घनोऽभवत् ।
   घनत्वं हिमबिन्दूनामुदग्देशे यथा तथा ॥

rance is the means. Śaṅkara calls this the doorway to two other states of consciousness dream and waking.[1] Jīva being prompted by its Karma good or bad, looses sight of its blissful nature and gets entangled in the vivicious circle of Samsāra. Just as a child sitting in the lap of his mother goes out and plays with other children. When got tired, he returns again to his mother and when his friends call him, he again goes out. Similarly, the Jīva, sitting in the lap of ignorance goes out in the field of waking and dreaming with the playmates of Prārabdha-karmas.[2] Śruti also proclaims that awakening is the result of karmas owing to the effects of its past actions.[3]

Everybody is convinced of the experience of bliss in deep-slep. This experience cannot be challenged because in the moment immediately succeediug the termination of sleep. One continues to experience the impressions of bliss enjoyed during sleep. This is borne out by the fact that one remains calm and happy for sometime without taking an interest in the waking state. After a while entailing sufferings one gradually forgets the bliss enjoyed a few moments earlier. The opponents raise the objection that if the Brahman-bliss is obtained in the State of quietude then all the lazy persons would obtain the end of their life, and the scriptures and preceptors would be of no use. Vidyāraṇya replies that this contention is wrong. All the people do not know that the happiness which they had experienced was the Bliss of Brahman. Moreover, Brahman is so immensely performed that it cannot be known so easily without the help of the teacher and the scriptures.[4] Hearing from others is not enough. A person who knows that there are four vedas, cannot be called a knower of the vedas. The opponents are

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1. G. K.—Translated by Nikhilānanda.p. 23.
1. Pītāmbara. —Commentary on Pañcadaśī. p. 657.
2. Kaiv. up. 13.
   पुनश्च जन्मान्तर कर्मयोगात् स एव जीवः स्वपिति प्रबुद्धः ।
3. Pañ. 11.78.
   गुरुशास्त्रे विनात्यन्तं गम्भीरं ब्रह्म वेत्ति कः ।

like such persons not knowing Brahman fully. They argue how the knowledge of Brahman can be said to be complete or incomplete while Brahman is by nature indivisible, Bliss-Absolute and untouched by Māyā. Vidyāraṇya very cleverly replies that only by uttering the word Brahman they do not become the knowers of Brahman. What is needed is the complete understanding of the meaning of the word 'Brahman'. If the meaning is known by the help of grammar and so forth still they have to try hard for Its realization. What is to be acquired is the 'intution' of Brahman.

The bliss experienced in the waking state is also important. We also experience the bliss at other times other than in deep-sleep. This is being discussed because the residual impressions of the Bliss experienced in deep-sleep remained in the waking state are helpful in asserting the existence of Bliss, Śruti declares that in the waking state the Jīva abides in the eye (gross-body), in the dreaming state, in the throat and in the deep-sleep it remains in the lotus of the heart. In the waking state the Jiva gets identified with the body, as fire with a red hot ball of iron. He experiences the three states of detachment, joy and freedom from suffering. Joy and freedom from suffering are the results of actions; detachment comes naturally. This balanced state is the innate nature of the Self. The pleasure and pain are of two kinds one obtained from the enjoyment of external objects and the other in day-dream. The interval between the pain and pleasure is the state of indifference. In these carefree movements one feels, 'I have no worries, I am happy. This bliss is called Vāsanānanda because it is not direct and is obscured by the idea of egoity. Through this impression of Bliss we can infer the primary Bliss of Brahman as the coolness is felt outside the pot containing cold-water. This coolness is not water itself yet it is the proof for the water inside the pot.

The bliss arising from contemplation (Samādhi) on the Self is of higher degree. In this state all sins and taints are washed off and the bliss experienced cannot be discribed in words. This state of Samādhi is not continued for a long time, still even a single glimpse of Brahman is enough for the confirmation of Bliss of Brahmaman.[1] The person who has tasted this Bliss even for once does not care for the bliss experienced in the state of mental quiescence. He always tries hard to obtain the Supreme Bliss. Such a wise person is devoted to this Bliss even while engaged in worldly affairs as a paramour is to her lover while doing her house-hold jobs. 'Wise' means the person who is able to subjugate the desires for sense pleasures even while the passions are strong. By giving up desires one is relieved as a man carrying a burden on his head feels relieved when he removes the load. When a Sati is about to enter into the fire she is completely detached to her dress and ornaments. Similar feelings arise in the minds of persons devoted to the practice of meditation on Bliss.[2]

Vidyānanda is a modification of intellect like Viṣayānanda. Brahmānanda is enjoyed in the state of deep-sleep and Vāsanānanda, in the state of quietude. Vidyānanda is different from these. This is why Paṇḍita Pītāmbara calls 'this to be Vilakṣaṇānanda'.[3] According to Vidyāraṇya, Vidyānanda has four aspects : (1) Absence of sorrow (2) the fulfilment of all desires (3) the satisfaction arising out of accomplishment of all the deeds that have to be done (4) the satisfaction arising out of the feeling, 'I have achieved that was to be achieved'.[4] In the Jīvanamuktiviveka he mentions last three as the minor

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1. Pañ. 11.119.

यद्यप्यसौ चिरं कालं समाधिर्दुर्लभो नृणाम् ।
तथापि क्षणिको ब्रह्मानन्दं निश्चाययत्यसौ ॥

2. Pañ. 11.127.

अग्निप्रवेशहेतौ धीः श‍ृङ्गारे यादृशी तथा ।
धीरस्योदेति विषयेऽनुसन्धानविरोधिनि ।

3. Pītāmbara—commentary on Pañcadaśī.
4. Pañ. 14.38.

दुःखाभावश्च कामाप्तिरूभे ह्येवं निरूपिते ।
कृतकृत्यत्वमन्यच्च प्राप्तप्राप्यत्वमीक्षताम् ॥

divisions of bliss : "(i) Being the witness of all (ii) Being unaffected by desire under all circumstances (iii) Being the enjoyer of all enjoyment whatever".[1] After the attainment of this bliss the yogī becomes a superior being not bound by the worldly entanglements.

The last kind of bliss is Viṣayānanda. On the acquisition of the desired external objects the desire becomes satisfied and the Vṛtti is turned inward, then it reflects the Bliss of Brahman. This is why, Viṣayānanda is also known as 'reflected-bliss' and 'Leśānanda'. Viṣayānanda, as the very name signifies, deals with the nature of sensous joy but at the same it is also a part of Brāhmic-Bliss.[2] The Śruti also declares that the Supreme-Bliss which is one integral whole is Brahman Himself, and the other beings enjoy only a segmented part of it.[3] Śaṅkara also admits that all the other types of happiness are particles of this very bliss as they are perceived only during the contact of organs, with other objects.[4] Vidyāraṇya considers that the persons of dull-intellect who cannot meditate on the attributeless Brahman can meditate on associated Brahman and attain Viṣayānanda.[5] The mental attitude is of three kinds: serene, active and dull. Among the three aspects of Brahman Sat, Cit and Ānanda, the sat aspect is reflected in all these modifications. The bliss aspect is reflected in the sāttvika—modifica-

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1. Vidyāraṇya—Jīvanamuktiviveka Svarūpasiddhi Proyajana. p. 137.
2. Pañ. 15.1.
   ···विषयानन्दो ब्रह्मानन्दांशरूपभाक् ।
3. Bṛh. up. 4.3.32.
   एतस्यैवानन्दस्य भूतानि मात्रामुपजीवति ।
4. Ibid.—Śaṅkara Bhāṣya.
   एतस्यैवानन्दस्य मात्रां कलामविद्याप्रत्युपस्थापितां—
   विषयेन्द्रियसंपर्कद्वारेण विभाव्यमानाम् ।
5. Pañ. 15.28
   मन्दस्य व्यवहारेऽपि मिश्रब्रह्मणि चिन्तनम् ।
   उत्कृष्टं वक्तुमेवात्र विषयानंद ईरितः ।।

tions only. The Śruti confirms this fact that the Supreme-Self assumes different forms by entering into different bodies.[1] The sun and the moon when reflected in different water-vessels become many, similarly one supreme being assumes different forms with the upādhi of Māyā.[2] Vidyāraṇya adds that there is nothing incongruous when the one homogenous Brahman appears somewhere as consciousness only and somewhere as both consciousness and bliss. The clarity of the reflection of the moon in the water depends upon the clarity of water. If the water is dirty, reflection is dim and if the water is pure, the reflection also is pure. Thus Brahman appears as twofold according to the quality of mental modifications Blissfulness of Brahman is obscured when there is preponderance of impurities of Rājasika and Tāmasika Vṛttis. But these modifications are not completely impure. There is slight purity in these, thus the conscious aspect is reflected in these modifications. The doubt may arise that the water adjunct of the moon is of two types e. g. pure and impure. To avoid this doubt Vidyāraṇya gives another example. In the clear water when heated, there is transmission of heat only; light and fire do not transmit. Similarly the modifications where the rajas and tamas predominate, reflect only the 'consciousness'. In the burning wood both heat and light are manifested, so in the sāttvika Vṛttis both consciousness and bliss are reflected.[3] The question arises why this kind of arrangement has been made. Vidyāraṇya

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1, Kaṭha. up. 5.9-10.
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बभूव ।

2. Am. B. up. 12.
एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।
Pañ. 15.7.
एकधा वहुधा चैव दृश्यते जलचन्द्रवत् ।
B. S. 3.2.18
अतएव चोपमा सूर्यकादिवत् ।

3. Pañ. XV. 1 to 11.
काष्ठे त्वौष्ण्यप्रकाशो द्वावुद्भवं गच्छतो यथा ।
शान्तासु सुखचैतन्ये तथैवोद्भूतिमाप्नुतः ।।

replies that it is the nature of the things which determines what kind of manifestation they may give. These properties are established on the basis of experience.

In the Rājasika and Tāmasika Vṛttis the bliss is totally absent. Even in the Sāttvika Vṛttis the Absolute Bliss is not reflected; only its shades are reflected. Thus the experience of this bliss is sometimes and somewhere greater and at others is lesser in degrees. The bliss aspect is missing in the first two modifications of the mind because whenever anybody desires for house, land etc. it is all due to the operations of rajas. In the beginning of desiring even there is misery, the person is always in a suspense whether he will succeed in getting the desired objects or not. When one fails to obtain one's desired object, there is even more misery. The obstacles in the way of success cause anger and depression. Even the chances of happiness are remote in the state of anger etc. The case is opposite when the desired object is achieved. The pleasing Vṛtti becomes calm on the attainmant of the desired object. There is greater happiness when it is actually enjoyed. Even the prospects of attaining the desired object causes some happiness.

Vidyāraṇya warns that 'Viṣayānanda' is a fact but the attainment of the desired objects is not the highest goal of human-beings. The greatest and the real happiness lies in the detachment.[1] Vidyāraṇya concludes that wherever and whatever degree of happiness is found It is Brahman alone because of its being the reflection of Brahmānanda. When the mental operations are turned inward or withdrawn, the reflection of Bliss becomes unobstructed. Then with the practice of meditation one can enter into the Shrine of Brahman-bliss through the door of Viṣayānanda.

Vidyāraṇya has given importance not to the vedas as the world of gospel only but he has made it a principle of attainment. His discussion is not mere academic but he has sorted and sought out the means to achieve it.

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[1] Pañ. XIV. 34.
निःस्पृहस्तेन सर्वेषामानन्दाः सन्ति तस्य ते ॥

CHAPTER IX

VIDYĀRAṆYA AND PAÑCADAŚĪ

Significance of the title Pañcadaśī and its Subtitles

At the outset it is proper to make a survey of Vidyāraṇya's Pañcadaśī. The etymological survey of the word Pañcadaśī is like this—

The book in which there are fifteen chapters.

Commentators would bring about a number of conotatives and denotive significance. Some of these explanations justifying the title Pañcadaśī are as follow—

1. पञ्चदश् + अच् through आर्श आदिभ्योऽच्. टिलोप by नस्तद्धिते after joining, the word is पञ्चदश; पञ्चदश + ङीष् by षिद्गोरादिभ्यश्च Thus the formation is पञ्चदशी.

2. The second formation is according to Samāsa. पञ्चाधिकानां दशानां प्रकरणानां समाहार: by तद्धितार्थोत्तरपदसमाहारे च; न् of दशन् is removed by the Vārttikka अनो न लोपश्च वा द्विगुस्त्रयाम् ङीप् is added by 'द्विगो' and the formation is Pañcadaśī.

3. 'पञ्चदशानां पूरणी' in this sense डट् comes and ङीप् is added to form पञ्चदशी.

4. The author of the Amarakośa gives an extra-ordinary meaning of the word Pañcadaśī. At the end of the fifteenth is Pañçadaśī. Through implication the meaning is 'full-moon-

day'. Pūrṇimā, dispells the darkness of night. Likewise, Pañcadaśī makes clear the Advaitic principles through an easy way.[1]

The question arises whether the title Pañcadaśi reflects its contents or not. If we take the meaning of the title Pañcadaśī as containing fifteen chapters, then it is not in any way linked with its subject matter. It merely shows the length of the work. The title Pañcadaśī is similar to the titles 'Pañcapādikā' and 'Pañcapādikāvivaraṇa'. If we throw a glance at the titles of the poetic-works, dramas, novels and various philosophical works,[2] we are convinced that the title should at once suggest what the work contains. But the title 'Pañcadaśī' does not suggest its contents. The author of the 'Amarakośa' derives the meaning by implication and everybody is not expected to know this meaning.

If we accept that all the fifteen chapters were different booklets and compiled together, then surely Vidyāraṇya would have not given the present title. He could have given a more appropriate name to his work like his other works viz. Anubhūtiprakāśa, Jīvanamuktiviveka.

Subtitles of the Pañcadaśī are also very significant. 'Tattva-viveka, the first chapter of the Pañcadaśī is somewhere named as Tattva-viveka[3] and at other places 'Pratyagtattva-viveka'.[4] The word 'Pratyak' means, 'in the interior or inwardly'.[5] Thus 'Pratyagtattvaviveka' means 'the discrimination into the real and inner—principle.' This name is very suggestive as Vidyā-

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1. Based on Kalyāṇapīyuṣa Vyākhya of Pañcadaśī. pp. 2-3.
2. Kāvyādarśa, Abhijñānaśakuntalam, Kādambarī, Viveka-cūḍāmaṇi.

   तत्वस्य विवेकोऽयं विधीयते ।
3. Ramakṛṣṇa—Commentary on Pañcadaśī.
4. This title is found in the Kalyāṇa-Pīyuṣa-Vyākhyā and the Pitāmbara-Bhāṣya of Pañcadaśī.
5. Apte's Sanskrit—English—Dictionary. Vol. II. p. 1085.

raṇya himself declares at the very outset.[1] It contains the full-depth of the subject-matter. Moreover, the present title is appropriate as it marks the beginning of the work Pañcadaśī. The heading Tattvaviveka suggests that the following chapters are also Tattvavivekas which remove the veils of ignorance one by one. The first chapter is specially entitled so because it is the direct initiation into the Reality. Further the methods to remove the obstacles falling in this way are also suggested here.

Vidyāraṇya has rightly explained what this 'Tattva' is. The everlasting consciousness, the seer of all the three states is 'Self', the 'Tattva' to be known. This Reality is covered by the nescience—a mixture of Sattva, Rajas and Tamas. In this context Vidyāraṇya has also described the traditional cosmology which is nothing but the illusion created by Nescience. The description is not out of context as it is very essential to know-about the unreal things which are to be removed to realize the Tattva. He suggests the method of Anvaya-Vyatireka though which one can realize one's self apart from the five-sheaths, five elements and so on.

The present title of the first chapter indicates the subject matter of the following chapters of the first Pañcaka of the Pañcadaśī. The discrimination of the five sheaths,[2] and enquiry into the Mhāvākyas[3] are the ways to reach this Tattva, thus these are discussed in this chapter. Later on Vidyāraṇya discussed these topics in the separate chapters.[4] One cannot blame Vidyāraṇya for going into the details of these topics while there are separate chapters dealing with these sub-heads as these details neither spoil the the fascination of the title nor

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1. Pañ. 1.2.
   तत्त्वस्य विवेकोऽयंविधीयते ।।
2. Pañ. 1.32.
   पञ्चकोशविवेकेन लभन्ते निर्वृत्ति पराम् ।
3. Ibid. 1.43,
   तत्त्वमस्यादिवाक्यैस्सा—
4. Pañcakośa and Mahāvākyaviveka.

mar the continuity of the chapters. In this way the title and the subject matter of 'Tattva-viveka' are suited to each other.

Pañcamahābhūta Viveka title may create a doubt that the discussion of the five-elements is not useful philosophically. To remove this doubt Vidyāraṇya himself declares that through the process of differentiating from the five-elements, Non-dual Reality can be known.[1] He introduces the five-elements one by one with their qualities and later on shows the unreality of these. He refutes the Buddhistic school with respect to the view of Reality.[2] He also discusses Māyā in this reference. All these topics are related with the main topic of discussion. Thus the title Pañcamahābhūta-viveka suits to its contents.

Pañcakośa-viveka is the third subtitle. The discrimination into the five-elements is the search into the outer world. Vidyāraṇya proceeds to the inner-search e. g. the differentiation of the five-sheaths from the Self. The Self is hidden in the cave of the sheaths. When these covers are pierced through one by one, then only the Self shines with its full effulgence.[4] Vidyāraṇya shows the infinity of Self declared by the Śruti and supported by reason. The same self becomes Īśvara and Jīva through His own inherent power.[5] The same self is Jīva when associated with the five-sheaths.[6] When these sheaths are known to be unreal, the Jīvahood falls to the ground, the Self realizes Its own true nature.

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1. Pañ. 2.1.
सदद्वैतं श्रुतं यत्तत्पञ्चभूत विवेकतः ।
बोद्धुं शक्यं ततो भूतपञ्चकं प्रविविच्यते ।
2. Ibid. 2.31 to 34.
3. Ibid. 2.35.
…निरधिष्ठानो न भ्रमः क्वचिदीक्ष्यते ।
4, Pañ. 3.22.
पञ्चकोशपरित्यागे साक्षिबोधावशेषतः ।
5. Pañ. 3.37.
…ईश्वरत्वं च जीवत्वमुपाधिद्वयकल्पितम् ॥
6. Ibid. 3.41.
कोशोपाधिविवक्षायां याति ब्रह्मै वजीवताम् ।

In the fourth chapter Dvaita-Viveka, Vidyāraṇya discusses the world of duality. Some duality is purposely created by Īśvara[1] and the rest of it is created by Jīva Himself.[4] The duality cannot be fully given up until the highest realization dawns. This is true with respect to Īśvara-Dvaita. But the duality created by the Jīva is to be completely renunciated to attain the highest position. Thus the title does not in any way contradict with its contents.

Mahāvākya-viveka is the shortest chapter of Pañcadaśī. Here, Vidyāraṇya has discussed the four important dictums of the vedas. He chose to be brief here purposely. Whenever the occasion arose Vidyāraṇya has described these in detail in the rest of the chapters.[3] In the present chapter the identity of the Self with Brahman is established through the Mahāvākyas. Thus the title is appropriate.

From Citra-Dīpa commences the Dīpa-Pañcaka. The title 'Citra-Dīpa' is very significant. On the one hand it shows that the Self has been compared to a canvas, on which the picture of the world is projected; on the other it signifies that the study of the present chapter gives rise to knowledge which like a lamp dispells the darkness of ignorance all at once. The other sub-topics Avidyā, its twofold power, four types of consciousness, Māyā, Īśvara, Ajñāna, Jñāna, Vairāgya etc. are dealt with by Vidyāraṇya. He has made clear the fourfold consciousness through the simile of fourfold Ākāśa e. g. Mahākāśa, Ghaṭākāśa, Meghākāśa and Jalākāśa.[4] The title 'Citradīpa' does not

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1. Ibid. 4.13.
   ईशसृष्टमिदं द्वैतं···।
2. Ibid. 4.17.
   ईशेन यद्यप्येतानि निर्मितानि स्वरूपतः ।
   तथापि ज्ञानकर्मभ्यां जीवोऽकार्षीत्तदन्नताम्ः ॥
3. Pañ. 1.43 to 48, 6.16, 7-49, 51, 74 to 78.
4. Ibid. 6.18.
   कूटस्थो ब्रह्म जीवेशावित्येवं चिच्चतुर्विधा ।
   घटाकाशमहाकाशौ जलाकाशाभ्रखे यथा ॥

signify this subject-matter. 'Ākāśa' is also a simile like the 'Citra'. Thus it had been better if the title would have been 'Citrākāśadīpa'.

In the Seventh chapter Tṛpti-Dīpa, truth-realization is considered as the resultant joy.[1] The primary and the secondary ego;[2] direct-knowledge and indirect-knowledge;[3] Ajñāna;[4] Great-Dictums:[5] Kūṭasṭha as the substratum of the Jīva;[6] commentary on the Śruti text[7] describing the complete satisfaction of the knower,[8] three kinds of Prārabdha;[9] three kinds of afflictions corresponding to the three bodies;[10] Jīvanamukti[11] etc. have been discussed here. Vidyāraṇya has explained the seven stages of Jīva from ignorance to knowledge. 'Tṛpti' is the last.[12] In this state one feels, 'all that was to be achieved has been achieved, and all that was to be enjoyed as been enjoyed. In this way, the title 'Tṛptidīpa' contains the full depth of the subject-matter.

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[1] Pañ. 7.2.
···जीवन्मुक्तस्य या तृप्तिः सा तेन विशदायते ।

[2] Ibid. 7.9. to 11.

[3] Ibid. 7.22.
परोक्षमपरोक्षं च ज्ञानमज्ञानमित्यदः ।

[4] Ibid. 7.33 to 39.

[5] Ibid. 7.70 to 79.

[6] Ibid. 7.90 to 94.

[7] Bṛh. up. 4.4.12.
आत्मानं चेद्विजानीयादयमस्मीति पुरुषः ।
किमिच्छन्कस्यकामायशरीरमनुसंज्वरेत् ।।
Pañ. 7.1.

[8] Pañ. 7.291 to 298.

[9] Pañ. 7.152.
इच्छाऽनिच्छा परेच्छा च प्रारब्धं त्रिविधं स्मृतम् ।

[10] Pañ. 7.223.
स्थूलं सूक्ष्मं कारणं च शरीरं त्रिविधं स्मृतम् ।
अवश्यं त्रिविधोऽस्त्येव तत्र तत्रोचितोज्वरः ।।

[11] Ibid. 7.246.
जीवन्मुक्तिव्रतं नेदं किन्तु वस्तुस्थितिः खलु ।

[12] Ibid. 7.33.

अज्ञानमावृत्तिस्तद्वद्विक्षेपश्च परोक्षधीः ।
अपरोक्षमतिः शोकमोक्षस्तृप्तिर्निरङ्कुशा ।।

After Tṛpti-dīpa comes Kūṭasṭha-Dīpa. As in the Citra-dīpa, 'Citra' was the basis of knowing the Reality, in the same manner 'Kūṭasṭha' has been dealt with, 'Kūṭa' is the envil of the black-smith. Thus 'Kūṭastha' signifies that the witness-consciousness always remains unchanged. Kūṭasṭha is different from Cidābhāsa. It is the witness of the Vṛttis and their intervals.[1] Cidābhāsa appears in Kūṭasṭha through Samānādhikaraṇa. When it is sublated through Bādhāsamānidhikaraṇa there shines the one and only Kūṭasṭha-Caitanya. Hence, Vidyāraṇya is correct in the choice of the title Kūṭasṭhadīpa.

In Dhyāna-Dīpa Vidyāraṇya suggests that the realization can be had through Dhyāna or upāsanā. Upāsanā or Yoga is different from Sāṅkhya or Tattva-vicāra. Sāṅkhya is prescribed for those whose intellects are no longer distracted but are merely covered by a veil of ignorance.[2] He further tells the difference between knowledge and meditation.[3] Here, Vidyāraṇya presents a new idea of Saṁvādi-Brahman through Saṁvādi-Bhrama.[4] The title 'Dhyāna-Dīpa' dealing with Dhyāna and its consequences is quite suitable yet the 'Saṁvādi' is the main attraction of the chapter. Thus Saṁvādi-Dīpa can be an alternative name of the present chapter.

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1. Ibid. 8.21.
सन्धयोऽखिलवृत्तीनामभावश्चावभासिताः ।
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ।।

2. Pañ. 9.133
अव्याकुलधियां मोहमात्रेणाच्छादितात्मनाम् ।
सांख्यनामा विचारः स्यान्मुख्यो झटिति सिद्धिदः ।।

3. Ibid. 9.74
वस्तुतन्त्रो भवेद्बोधः कर्तृ तन्त्रमुपासनम् ।

4. Ibid. 9.1
संवादिभ्रमवद्ब्रह्मतत्वोपास्त्यापि मुच्यते ।

In Nātak-Dīpa, Vidyāraṇya shows the relationship between the Self and the phenomenal world through the anology of drama. Drama comprises both statge and the actor; the audience and the patron. The light in the hall reveals all these; similarly the Self illumines the ego, the intellect and the sense-objects.[1] In the present illustration the patron is the ego, the various sense-objects are the audience, the intellect is the dancer and so on.[2] The light continues to shine even when there is no one in the dancing hall. Similarly the Self remains Self-luminous even when ego etc. are absent: Vidyāraṇya has proved the self-luminousity of the Self through the lamp in the dancing hall. Thus there cannot be any other more appropriate title than Nātaka-Dīpa dealing with such subject matter.

From Yogānanda begins the Ānanda-Pañcaka which speaks of the spiritual felicity. 'Yogānanda' means the 'Bliss of Brahman' attained through the method of Yoga'. Firstly Vidyāraṇya proves Brahmānanda through the Śruti-pramāṇa, then he proves it through reasoning as is evident in the deep-sleep. By the practice of 'Yoga', the mind of the 'Yogī' is concentrated on the 'Self', he sees the Self by the Self.[3] Actual Yogānanda has been described in a very few verses.[4] In the earlier part of the chapter 'Brahmānanda' has been elaborated. Thus the title Brahmānande-Yogānanda is correct.

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[1] Ibid. 10.11

नृत्यशालास्थितो दीपः प्रभुं सभ्यांश्च नर्तकीम् । दीपयेत्···

[2] Ibid. 10.14

अहङ्कारः प्रभुः सभ्या विषया नर्तकी मतिः ।
तालादिधारीण्यक्षाणि···

[3] Ibid. 11.104

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

[4] Ibid. 104 to 134.

···योगिप्रत्यक्षमध्याये प्रथमेऽस्मिन्नुदीरितम् ॥

In the Ātmānanda-Prakaraṇa, the main theme is that the Self is the seat of Supreme-Good.[1] The 'Self' assumes three different forms e. g. primary-self, secondary-self and the illusory-self. Bliss of the Self[2] is the basis of this universe. Thus the title 'Ātmānanda' is fully justified.

In Advaitānanda Vidyāraṇya has cleverly explained the 'Bliss of Brahman' and the way to obtain it through the method of discriminating Non-duality from the unreality of the world. Vidyāraṇya establishes that the world is produced from the Bliss and merges in It.[3] The material cause is Bliss. Vidyāraṇya refutes the theories of other schools like (Naiyyāyikas and Sāṅkhyas). He establishes 'Vivartavāda'. Māyā-Śakti is responsible for this Vivarta.[4] The knowledge that Advaitānanda as the source of the creation is the Supreme-goal of the human-beings. Thus the title 'Advaitānanda' fully reflects the contents of the chapter.

The Vidyānanda comprises fourfold aspects : e.g. absence of sorrow, the fulfilment of all desires, the feeling 'I have done all that was to be done' and also the feeling 'I have achieved all that was to be achieved'.[5] Vidyāraṇya deals with these aspects one by one, hence the title 'Vidyānanda' well goes with the subject-matter.

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[1] Pañ. 12.25
···आत्मा त्वतिप्रियः ।
Ibid. 12.55 to 72

[2] Ibid. 12.30 to 55.

[3] Ibid. 13.3
आनन्दादेव तज्जातं तिष्ठत्यानन्द एव तत् ।
आनन्द एव लीनं चैत्युक्तानन्दात्कथं पृथक् ।।

[4] Ibid. 13.10
ततो निरंश आनन्दे विवर्तो जगदिष्यताम् ।
मायाशक्तिः कल्पिका स्यादैन्द्रजालिकशक्तिवत् ।।

[5] Ibid. 14.3
दुःखाभावश्च कामाप्तिः कृतकृत्योऽहमित्यसौ ।
प्राप्तप्राप्योऽहमित्येव चातुर्विध्यमुदाहृतम् ।।

The last chapter Viṣayānanda deals with the nature of sensous joys. Vidyāraṇya proves that it is the part of Brahmānanda.[1] To make this fact more clear he also discusses the three kinds of Vṛttis of the internal organ which are nothing but the adjuncts of Viṣayānanda. Because of these very adjuncts Bliss of Brahman is obscured. It is reflected but partly.[2] The Bliss of objects serves as a door to enter the Bliss of Brahman. Thus the chapter 'Viṣayānanda' depicting its purpose, its adjuncts and the ways to remove these is properly entitled.

It is clear through the above discussion that the method adopted by Vidyāraṇya to introduce the subject-matter is traditional one. To elaborate further any Indian-Philosopher starts with the description of Ātmā-Anātma-Viveka. Secondly, he establishes the ture nature of Ātman showing the disparity between the Ātma and Anātmā. The third phase of the discussion commences with the means to adopt, to lead the Anātmā to attain the Ātmahood. These are verily the means to bring about the identity of Ātmā and Anātma. After the analysis of the subject-matter of the different chapters of the Pañcadaśī we come to his conclusion that the author has strictly adhered to the traditional exposition of Ātma-Anātma-Viveka.

How this exposition is put forth is dealt with in the following discussion : Philosophy of Vidyāraṇya as depicted in Pañcadaśī and the other works of the author.

Philosophy of Vidyāraṇya

The question 'who I am'; 'How did this world come into being ?' haunt the human mind from the very beginning. Urge to find out the answers of such mysterious questions is an old one. The philosophers of every age try to enquire into these fundamental questions in their own way. This has happened

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1. Ibid. 15.2
   एषोऽस्यपरमानन्दो योऽखण्डैकसात्मकः ।
2. Ibid. 15.21 to 30.

to be the basic problem posed by the philosophers for amplification.[1] Vidyāraṇya unveils the mystery in his works in the following manner.

Vidyāraṇya stanchly upholds the Indian tradition that the scriptures and the expositions of the scriptures by the Guru are the twin sources of knowledge. To him the glory of the Śruti is great. One cannot know profound Brahman without the help of scriptures and the preceptor.[2] He believes that verbal testimony is capable of generating mediate as well as immediate knowledge. Vidyāraṇya has clarified this fact through the example of ten travellers. The tenth one forgets to count himself thus the travellers consider the 'tenth' lost. Some trustworthy person tells him that he himself is the 'tenth'. This sentence first brings the mediate knowledge that the tenth is not lost. When he counts again he has immediate knowledge of the tenth.[3] Similarly the scriptural statements like 'Before the creation Brahman alone existed' impart indirect knowledge. The Śruti text, 'That thou are' gives rise to direct knowledge.[4] Or else it can be said that 'there is mediate-

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1. Ṛg. Veda.—Puruṣa-Sūkta—10.90 and Nāsadīya-Sūkta 10.129.
   Śaṅkara—Mohamudgara.
   कस्त्वं कोऽहं कुत आयात:···
2. Pañ. 11.78.
   गुरुशास्त्रे विनात्यन्तं गम्भीरं ब्रह्म वेत्ति क: ।।
   Ibid. 2.73.
   कुरु प्रमाणयुक्तिभ्यां···
3. Ibid. 7.59.
   दशम: क इति प्रश्ने त्वमेवेति निराकृते ।
   गणयित्वा स्वेन सह स्वमेव दशमं स्मरेत् ।।
4. Pañ. 7.61.
   सदेवेत्यादिवाक्येन ब्रह्मसत्वं परोक्षत: ।
   गृहीत्वा तत्त्वमस्यादिवाक्याद्व्यक्तिं समुल्लिखेत् ।।

knowledge from mere statement and immediate knowledge from the sentence whose meaning has been enquired into . . .'[1] Vidyāraṇya further believes that without the instructions of the preceptor one cannot attain knowledge.[2] Even the instructions of the Śruti are to be heard from a spiritual teacher.[3]

Vidyāraṇya's description on Ātman is unique. A humble seeker is led to the pathway of divine light by a Brahmavid Guru. His search begins from the known to unknown. Vidyāraṇya follows the subjective approach to prove the existence of the Self over and above everything else. Everything in front of us is the object of our own senses. This is the unique experience. These objects are transitory therefore not everlasting. However, besides this there is another entity called Ātman which is entirely different from these.[4] 'Consciousness' involving every state of experience is Ātman, Saṁvid.[5] This very consciousness even perceives the 'lack' of knowledge in the deep-sleep.[6] The five sheaths of food, vital air, mind, intellect and bliss which cover the empirical Self are unreal as they are not everlasting. By analysing these sheaths there remains the witness of the Sheaths.[7] The Self does not undergo any change.

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[1] Mahādevan. T.M.P.—The Philosophy of Advaita. p. 58.

[2] Pañ. 1.2
तत्पादाम्बुरुहद्वंद्वसेवानिर्मलचेतसाम् ।

[3] Ibid. 10.25
...चेच्छ्रुतिं पठ गुरोर्मुखात् ।।

[4] Ibid. 1.4
तद्भेदोऽतस्तयोः संविदेकरूपा न भिद्यते ।।

[5] Ibid. 1.6
एवं स्थानत्रयेऽप्येका संवित्तद्वद्दिनान्तरे ।।

[6] Ibid. 1.5
...अवबुद्धविषयावबुद्धं तत्तदा तमः ।

[7] Ibid. 3.22
पञ्चकोशपरित्यागे साक्षिबोधावशेषतः ।

This is not affected by time and space. All the entities in this world are governed by time and space whereas Ātman is not.[1]

The plight of human-existence as most of the philosophers feel is that both these concepts of Self and empirical-self are mixed up together and they are not properly understood. Therefore, the goal of human endeavour is to know this Self. Vidyāraṇya introduces the method of distinguishing between the variable and invariable to differentiate the Self from all else.[2] This method is simple and significant. Through this method we realize that even the five elements are unreal, their products being further more unreal. The consciousness governing these elements is known by the term Brahman.[3] All the three differences (i) existing in oneself (ii) existing in species (iii) difference of genus, are negated in Him.[4] These three kinds of differences are explained in three words in the Śruti e. g. one, only, without a second.[5] He is destitute of name and form.[6] 'Brahman is Sat, Cit and Ānanda or Ānantya. 'Before all this was created there was Being alone'.[7] Same is declared in the Vivaraṇaprameyasaṁgraha. 'The existence that is persistent in such cognitions as 'the pot exists', etc. is the substrate, Brahman

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1. Pañ. 1.7
   नोदेति नास्तमेत्येका···।
2. Ibid. 1.37.
   अन्वयव्यतिरेकाभ्यां पञ्चकोशविवेकतः ।
3. Ibid. 2.1.
   सदद्वैतं श्रुतं···
4. Ibid. 2.21.
   ऐक्यावधारणद्वैतप्रतिषेधैस्त्रिभिः क्रमात् ॥
5. Chh. Up. 6.2.
   Pañ. 2.19.
   एकमेवाद्वितीयकम् ।
6. Pañ. 2.19.
   नामरूपे नास्ताम्···
7. Ibid.
   इदं सर्व पुरा··· सदेवासीत्···

while only the particulars, pot etc. are illusory.[1] It is consciousness or knowledge itself and is different from both the known and the unknown.[2] This Self is self-revealing, by its shine the universe shines.[3] The similar opinion is expressed in the Vivaraṇaprameyasaṁgraha· 'The Self shines of itself, since, while being of the nature of intelligence, it is non-remote like experience.'[4]

Vidyāraṇya uses the term 'infinite' in place of Bliss on the basis of Taittirīya Upaniṣad.[5] Bliss cannot but be infinite and vice-versa. Self is of the nature of Supreme-bliss. It is proved by everybody's experience, 'May I never cease to be', 'May I exist for ever'.[6] Everything in the world is dear to one for the sake of the Self.[7] 'Not this—Not this', is the negative way to express the Highest.[8] Brahman cannot be resultant consciousness as It even exists prior to cognition.[9]

The doubt arises 'if Brahman is existence, consciousness and bliss, we must have instant experience of these'. But the fact is not so. Vidyāraṇya explains that as in the water when heated there is transmission of heat of the fire but not its light. Similarly when the Rajas and Tamas predominate in the Vṛttis there is the manifestation of consciousness only. In a burning piece of wood both heat and light are evident, similarly in the Sāttvika-Vṛttis both consciousness and bliss are manifested.[1] In the stones only the 'existence' aspect is evident.[2]

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[1] Mahādevan. T. M. P.—The philosophy of Advaita. p. 117.

[2] Pañ. 3.18.
विदिताविदिताभ्यां तत्पृथग्बोधस्वरूपकम् ।

[3] Ibid. 3.16.
स्वयंज्योतिर्भवत्येष पुरोऽस्माद्भासतेऽखिलात् ।

[4] Mahādevan. T. M. P.—The philosophy of Advaita. p. 133.

[5] Pañ. 3.28.
सत्यं ज्ञानमनन्तं चेत्यस्तीह ब्रह्मलक्षणम् ।
Taitt. up. 2.1.

[6] Pañ. 1.8.
इयमात्मा परानन्दः परप्रेमास्पदं यतः ।

[7] Ibid. 12.6.
सर्वं चात्मार्थतः प्रियम् ।

[8] Ibid. 3.32.
स एप नेति नेति···

[9] Ibid. 8.10.
न फलं ब्रह्मचैतन्यं मानात्प्रागपि सत्त्वतः ॥

Brahman is the basis of the whole world. How is he related to this world of duality ? The answer implies the theory of causation. Vidyāraṇya in the Vivaraṇaprameyasaṁgraha holds the vivaraṇa view of reflection. 'Vivaraṇa view is that the reflection is of the nature of real prototype, and the illusoriness belongs to the character of being a reflection and of the difference, error, etc., which bring about the character'.[3] In the Pañcadaśī Vidyāraṇya rejects Ārambhavāda of the Naiyyāyikas.[4] He maintains Vivartavāda and differentiates it from the Pariṇāmavāda. In Pariṇāma milk is turned into curd, the former form milk disappears. In Vivarta e. g. 'modification of clay into a pot', the substratum does not change.[5] Vidyāraṇya calls this Vivarta, 'Ābhāsavāda'. It is not very much different from the Pariṇāmavāda, The reflection according to the Vivaraṇa-view is real and identical with

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1. Pañ. 15.11.

   काष्ठे त्वौष्ण्यप्रकाशौ द्वावुद्भवं गच्छतो यथा ।
   शान्तासु सुखचैतन्ये तथैवोद्भूतिमाप्नुतः ॥

2. Ibid. 15.23.

   जाड्यं काष्ठशिलादिषु ॥

3. Mahādevan. T. M. P.—The Philosophy of Advaita. p. 223.
4. Pañ. 13.52.

   आरम्भवादिनः कार्ये मृदो द्वैगुण्यमापतेत् ।
   रूपस्पर्शादयः प्रोक्ताः कार्यकारणयोः पृथक् ॥

5. Paṇ. 13.51.

   क्षीरादौ परिणामोऽस्तु पुनस्तद्भाववर्जनात् ।
   एतावता मृदादीनां दृष्टान्तत्वं न हीयते ॥

the prototype',[1] but Ābhāsa is wholly illusory to the Pañcadaśīkāra. He even reduces Īśvara to a reflection.[2]

The power responsible for this 'Ābhāsa' or Vivarta is Māyā. It brings the objective-world into being like the power of a magician.[3] Māyā is the inherent power of Brahman.[4] Our own empirical state of deep-sleep is the evidence in the existence of Māyā.[5] This Anādi Māyā is nothing but ignorance.[6] It is looked upon in three ways. From the point of knowledge and Śruti it is negligible; for empirical reason it is indefinable and for ordinary people it is real.[7] Māyā has two aspects of obscuring and projecting. 'It obscures the Self and projects the world.[8] In the Pañcadaśī, Vidyāraṇya draws the distinction between Māyā and Avidyā while in the Vivaraṇaprameyasaṁgraha he does not.[9] When the element of Sattva is pure, Prakṛti is known as Māyā, when impure (being mixed up with Rajas and Tamas) it is called Avidyā.[10] Avidyā is the individual ignorance. In this way the description of Māyā in the Pañcadaśī takes a new turn.

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[1] Mahādevan. T. M. P. The Philosophy of Advaita. p. 225.

[2] Pña. 1.16.
मायाविम्बो····· ईश्वरः ।

[3] Ibid. 13.10
मायाशक्तिः कल्पिका स्यादैन्द्रजालिकशक्तिवत् ।

[4] Ibid. 13.8
मृच्छक्तिवद्ब्रह्मशक्तिरनेकाननृतान्सृजेत् ।

[5] Ibid. 6.151
मायावीजं तदेवैकं सुषुप्तावनुभूयते ।

[6] Ibid. 6.143
अज्ञानं पुरतस्तेषां भाति कक्षासु कासुचित् ।।

[7] Ibid. 6.130
तुच्छानिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।

[8] Mahādevan. T. M. P. The Philosophy of Advaita. p. 240

[9] Ibid. p. 229.

[10] Pañ. 1.16
सत्वशुद्ध्यविशुद्धिभ्यां मायाऽविद्ये च ते मते ।

Vidyāraṇya has a keen insight. He describes the reality in fourfold manner e.g. Kūṭasṭha, Brahman, Jīva and Īśvara, like the pot-ākāśa, all embracing Ākāśa, Ākāśa conditioned by water and Ākāśa conditioned by a cloud.[1] The consciousness conditioned by the gross and the subtle bodies on which they are superimposed and which is changeless is known as Kūṭastha.[2] In reality there is no difference between Kūṭastha and Brahman as Ghaṭākāśa is not different from Mahākāśa [3] We can better understand Īśvara and Jīva with reference to Māyā and Avidyā. Brahman reflected in Māyā is Īśvara. Īśvara is the controller of Māyā; Brahman reflected in Avidyā is Jīva.[4] These Jīva and Īśvara create the whole of the universe.[5] 'From the determination of Īśvara to create, down to his entrance into the created objects, is the creation of Īśvara. From the waking state to the ultimate release, the cause of all pleasures and pains is the creation of Jīva'.[6] These Īśvara and

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1. Paā 6.18
कूटस्थो ब्रह्म जीवेशावित्येवं चिच्चतुर्विधा ।
घटाकाशमहाकाशौ जलाकाशाभ्रखेयथा ।।

2. Ibid. 6.22
अधिष्ठानतया देहद्वयावच्छिन्नचेतनः ।
कूटवन्निर्विकारेण स्थितः कूटस्थ उच्यते ।।

3. Ibid. 6.237.
कूटस्थब्रह्मणोर्भेदो नाममात्रादृते न हि
घटाकाशमहाकाशौ वियुज्येते न हि क्वचित् ।।

4. Pañ. 1.16 & 17
मायाबिम्बो वशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ।
अविद्यावशगस्त्वन्यः—

5. Ibid. 7.3
कल्पितावेव जीवेशौ ताभ्यां सर्वं प्रकल्पितम् ।

6. Ibid. 6.213
ईक्षणादि प्रवेशान्ता सृष्टिरीशेन कल्पिता ।
जाग्रदादिविमोक्षान्तः संसारो जीव कल्पितः ।।

Jīva are made blind by the powers of Āvaraṇa and Vikṣepa of Māyā and Avidyā respectively.[1]

Regarding Cidābhāsa Vidyāraṇya believes that this very Jīva is technically called 'Cidābhāsa'. On the Kūṭastha is super-imposed the intellect. The reflection of Kūṭastha in the intellect is animated by vitality is Jīva or Cidābhāsa. Swāhānanda is right in his conclusion that 'Cidābhāsa is nothing but Kūṭastha whereas agentship is due to superimposition'.[2] The whole creation of duality is appearance only. Vidyāraṇya affirms this fact through a beautiful simile. Īśvara and Jīva are the two calves of the cow Māyā. How much milk of duality we may drink, the truth is Non-dual-Brahman.[3] Vidyāraṇya is to be congratulated for simplifying the process of creation by comparing it with the four stages of a picture.[4] In a picture we have the clear canvas, stiffening with starch, drawing of the outlines and the application of the colour. In the case of the Self these are correspondingly the pure consciousness, the in-dwelling consciousness, the one identified with the totality of all the subtle bodies, and that with the totality of all the physical bodies.[5] With respect to Īśvara and Jīva it is important to note that in the Vivaraṇa-prameya-saṁgraha, Vidyāraṇya expounds the vivaraṇa-view according to which 'Īśvara or Brahman qualified by Māyā is the material cause'.[6] In the Pañcadaśī the author has stepped further. Īśvara is the primal cause, vivarana view is maintained and subsidiary causality is attributed to Jīva also. Jīva has converted the objects created by Īśvara into his objects of enjoyment.[1]

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[1] Paâ. 6.26
विक्षेपावृत्तिरूपाभ्यां द्विधाऽविद्या व्यवस्थिता ।

[2] Swāhānanda. Translation of Pancadaśī. p. 233.

[3] Pañ. 6.236.
मायाख्यायाः कामधेनोर्वत्सौ जीवेश्वरावुभौ ।
यथेच्छं पिबतां द्वैतं तत्त्वं त्वद्वैतमेव हि ।।

[4] Ibid. 6.1 to 9.

[5] Ibid. 6.2.
यथा धौतो घट्टितश्च लाञ्छितो रञ्जितः पटः ।
चिदन्तर्यामी सूत्रात्मा विराट् चात्मा तथैर्यते ।।

[6] Mahādevan. T. M. P.—The Philosophy of Advaita. p. 192.

The other thing to be noted is that it is not very clear in Vidyāraṇya's works whether he favours the idea of a single-self or accepts the plurality of Self. On the basis of the Pañcadaśī, he is assumed to be Anekajīvavādī as he states that the Jīvas are many due to grades of impurity present in Avidyā.[2] At one place in the Vivaraṇa-prameya-saṅgraha however he writes 'as one who maintains the view of a single-self'.[3]

The duality created by Īśvara and Jīva is to be negated. It does not imply that this world is a useless creation. The strong hold of our material existence is so strong that one cannot shed it away easily and quickly. It requires persistent effort and great determination in shedding away the duality. This very duality is the stepping stone in realization as there is duality even in precepto-rpupil-relationship.[4]

Vidyāraṇya affirms that the whole creation is the effort of Īśvara yet there is a place for human-endeavour.[5] The Lord transforms Himself as those efforts.[6]

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[1] Pañ. 4.17
ईशेन यद्यप्येतानि निर्मितानि स्वरूपत ।
तथापि ज्ञानकर्मभ्यां जीवोऽकर्षीत्तदन्नताम् ॥

[2] Ibid. 1.17
···तद्वैचित्र्यादनेकधा ।

[3] Mahādevan. T. M. P.—The Philosophy of Advaita. p. 211.

[4] Pañ. 4.42.
अवाधकं साधकं च द्वैतमीश्वरनिर्मितम् ।

[5] Ibid. 6.177
नार्थः पुरुषकारेणेत्येवमाशंक्यतां यतः ।
J.M.V. p. 12
अतएव हि हे रामश्रेयः प्राप्नोषि शाश्वतम् ।
स्वप्नप्रयत्नोपनीतेन पौरुषेणैव नान्यथा ॥

[6] Pañ. 6.177
ईशः पुरुषाकारस्य रूपेणापि विवर्तते ॥

The idea of Kūṭasṭha and Sākṣi are highlightened in the Pañcadaśī. The consciousness which witnesses the intervals between the disappearance and the rise of the successive-Vṛttis and the period when they do not exist is itself unmodifiable and immutable.[1] Kūṭasṭha is to be differentiated from Cidābhāsa which is the reflection of pure-consciousness (Kūṭasṭha).[2] This Kūṭasṭha plays the role of the witness.[3] It reveals at one and the same time the agent, the action and the external objects like a lamp.[4] In this way one should discriminate between the individual and the Supreme-Self.[5]

Vidyāraṇya expresses more liberal views regarding the means of release in the later portion of the Pañcadaśī. All the people in the world are not alike. He suggests the analytical method (Sāṅkhya) for the persons of sharp intellect.[6] The persons having fickle mind cannot follow this path of enquiry which is hard to tread. Thus meditation on the Supreme attributeless Brahman is prescribed for such persons only. By this method

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1. Swāhānanda. Translation of Pañcadaśī. Pp. 353-354.
Pañ. 8.21

सन्धयोऽखिलवृत्तीनामभावश्चावभासिता: ।
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ।।

2. Pañ. 8.17

तद्वदाभासकूटस्थौ विविच्येतां वपुष्यपि ।

3. Ibid. 8.25

अन्तःकरणतद्वृत्तिसाक्षीत्यादावनेकधा ।

4. Ibid. 10.9-10

कर्तारं च क्रियां तद्वद्व्यावृत्तविषयानपि ।
स्फोरयेदेकयत्नेन योऽसौ साक्ष्यत्र चिद्वपुः ।।
इति भासयते सर्वं नृत्यशालास्थदीपवत् ।।

5. Ibid. 10.5
···जीवपरात्मानौ सर्वदैव विचारयेत् ।

6. Ibid. 9.133

सांख्यनामा विचारः स्यान्मुख्यो झटिति सिद्धिदः ।।

their mind is purified.[1] He quotes Gītā to strengthen his view that both the methods of Sāṅkhya and Yoga lead to the same destination namely the salvation.[2] Vidyāraṇya sanctions the meditation with a symbol for still lower intellects. By worshipping Saṁvādi-Brahman such persons can attains attributeless. Brahman.[3] He even allows the worship of trees, stones etc. according to one's own capacity.[4] Through worship the mind becomes purified. The aspirant attains his goal through the stages of hearing, meditation and samādhi.

The above description does not mean that the importance of knowledge is lessened. Vidyāraṇya maintains the same view that all these steps lead to knowledge and knowledge in its turn to Mukti. The liberation is to be achieved through the knowledge of reality not otherwise.[5] Thus the knowledge is the immediate cause of release.[6]

The result of knowledge is unsurpassable. One becomes released in one's own life time.[7] One begins to live in the bliss

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1. Pañ. 9.132
   बहुव्याकुलचित्तानां विचारात्तत्त्वधीर्नहि ।
   योगो मुख्यस्ततस्तेषां धीदर्पस्तेन नश्यति ।।
2. Ibid. 9.134. Gītā. 5.5
   यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
3. Pañ. 9.1
   संवादिभ्रमवद्ब्रह्मतत्त्वोपास्त्यापि मुच्यते ।
4. Ibid. 6.208
   जलपाषाणमृत्काष्ठवास्याकुद्दालकादयः ।
   ईश्वराः सर्वं एवैते पूजिताः फलदायिनः ।।
5. Ibid. 6.210
   मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा ।
6. Ibid. 9.97
   ज्ञानादेव तु कैवल्यमिति शास्त्रेषु डिण्डिमः ।।
7. Ibid. 2.102
   द्वैतावज्ञा सुस्थिता चेदद्वैते धीः स्थिरा भवेत् ।

of Brahman. The knower experiences the absence of sorrow, the fulfilment of all desires. He feels that he has done all that was to be done and achieved all that was to be achieved.[1] Vidyāraṇya has separately discussed 'Bliss' in the last Pañcaka of the Pañcadaśī.

From the above discussion it becomes clear that Pañcadaśī is the best work among the works of Vidāraṇya. 'Dṛgdṛśya-viveka' is a very short work describing the Self, the witness. 'Jīvanamuktiviveka' primarily deals with the conditions of various types of Sannyāsins. 'Vivaraṇaprameyasaṅgraha' is not an original work of the author. Padmapāda wrote the commentary on Śaṅkara's Brahmasūtrabhāṣya namely 'Pañcapādikā'. Prakāśātman wrote his commentary 'Vivaraṇa' on the Pañcapādikā. 'Vivaraṇaprameyasaṅgraha' is commentary in its turn on the 'Vivaraṇa'.[2] Vidyāraṇya is strictly abided by the tradition of Vivaraṇa-school in the present work. As far as Pañcadaśī is concerned it is an independent and original work of the author. In the Pañcadaśī—'from the beginning to the end one can find nothing but the highest display of knowledge, and learning'[3]—'and among all the different books on Vedānta, Pañcadaśī cannot only be described as the best but it is the essence of Vedānta'.[4] 'Pañcadaśī is a unique work on Advaita-Vedānta.[5] 'The Pañcadaṣī of Śrī-Vidyāraṇya

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1. Pañ. 14.3.

   दुःखाभावश्च कामाप्तिः कृतकृत्योऽहमित्यसौ ।
   प्राप्तप्राप्योऽहमित्येव चार्तुविध्यमुदाहृतम् ।।
   Jīvanamuktiviveka. p. 140.
   द्वैतावज्ञा सुस्थिता चैदद्वैते धीः स्थिरा भवेत् ।
   स्थैर्यं तस्याः पुमानेष जीवन्मुक्त इतीर्यते ।।
2. Vidyāraṇya. V. P. S.—Introduction p. 2.
3. Roy. U. N.—Translation of the Pañcadaśī, author's preface. p. 2.
4. Ibid.
5. Achyuta—Commentary on Pancadaśī, Introduction.
   वेदान्तदर्शनेऽस्मिन्परतत्त्वज्ञानपरिबोधका बह्वो ग्रंथसंततयः सन्ति परं च तेषां मध्ये पञ्चदशीसदृशोऽन्यो ग्रन्थः सुखबोधकरः संक्षिप्तोऽपि बह्वर्थ-प्रचुरः सर्वसम्मतश्चान्यो ग्रन्थो न दृश्यन्ते ।

Swāmin is a post-Śaṅkara Advaita Vedānta classic of great celebrity'.[1] The above glorification of the 'Pañcadaśī' itself is the evidence that it stands Supreme among the author's other works.

Vidyāraṇya's Indebtedness to Śruti, Smṛti and Other Works

Vidyāraṇya has built this thesis Pañcadaśī on the firm substratum of the Śruti and Smṛti passages. His firm faith in the Śruti and Smṛti is evident when he states that both Śruti and Smṛti enjoin in the constant concentration of the mind on the Self.[2] He profusely quotes from the Śruti[3] and Smṛti[4] to strengthen his views. He even explains and comments upon these quotations. He devotes the longest chapter Tṛptidīpa to interprete the well known passage from the Bṛhdāraṇyaka Upaniṣad.[5] He also interprets the passage from the Kaṭha Upaniṣad and the Gītā. The propriety of these interpretations is much as these are made in a clear and concise manner. Vidyāraṇya stresses upon the technical words e. g. Kāma and Granthi[6], Antakāla,[7] Sarvabhūtanām and Yantrarūḍāṇi.[8]

He quotes from the Chāndogya, Taittirīya, Kaṭha, Bṛhdāraṇyaka, Kena, Muṇḍaka, Śvetāśvatara, Praśna. Māṇḍūkya, Amṛta-Bindu, Muktika, Īśavāsya, Maitrayāṇi, Aitreya, Kaivalya, Nṛisiṁha-uttara-Tāpnīya upaniṣads. He has also taken references from the Gītā, Yoga-vāsiṣṭha, Bhāgvata-Purāṇa, Ātma-

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1. Swāhānanda—Translation of Pañcadaśī (Publisher's note).
2. Pañ. 7.109.
   इति श्रुतिस्मृती नित्यमात्मन्येकाग्रतां धियः ।
   विधत्तो विपरीताया भावनायाः क्षयाय हि ॥
3. Pañ. 2.19, Chh. up. 6.2.
   Ibid. 11.49, Bṛh. up. 4.3.19.
4. Pañ. 2.103, Gītā 2.72.
   Ibid. 1.58, Ibid. 6.19.
5. Bṛh. up. 4.4.12, Pañ. 7.1.
6. Pañ. 6.259 to 263 and Kaṭha. up. 2.3.14-15.
7. Ibid. 2.103 to 106, Gītā 2.72.
8. Ibid, 6. 171 to 174, Ibid.18.61.

Purāṇa, Viṣṇu-Purāṇa, and Manu-Saṁhitā. Once he has quoted from the Ṛg-veda. He also gives references from the Brahma-Sūtra, Māṇḍūkya-Kārikā, Vaiśeṣika Darshana-Bhāṣya of Praśastapāda and the Yoga Sūtra. He has mentioned from the Mānasollāsa, Naiṣkarmyasiddhi of Sureśvarācārya and Khaṇḍanakhaṇḍakhādyam of Harṣamiśra. He has also quoted from the many works of Sri Śaṅkarācārya. Once Dṛg-dṛśya-viveka is also quoted. This is considered to be the work of the author of the Pañcadaśī himself.

The most quoted Śruti in the Pañcadaśī is Bṛhadāraṇyaka Upaniṣad. Vidyāraṇya's many quotations from the Gītā are the evidence that he has a great respect for the Gītā. Rāmānuja's and Mādhava's references are conspicuously absent in the Pañcadaśī.

On the one hand the quotations from the Śruti and other works show the vast knowledge of Vidyāraṇya on the other these are proof of his respect for the Śruti.[1]

Vidyāraṇya in and through Pañcadaśī

Vidyāraṇya was a great personality of his times. He was connected with the Vijayanagara-kings. He had been the Head of the Śriṅgerī-Maṭha from 1377 A.D. to 1386 A.D.[2] In the Pañcadaśī also he is reflected as a man of scholarship having deep spiritual insight.

Vidyāraṇya has not transgressed the limits laid down by the earlier Āchāryas. Vidyāraṇya fully bears the stamp of the tradition. He is the follower of Śaṅkara in the strict sense of the word. He has made clear the theories expounded by him and added various new connotations to the existing concepts.[3] As is the tradition he considers Śruti and the

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1. For the individual refer to the appendix. p. 202.
2. Swāhānanda—Translation of Pancadaśī (Publisher's note).
3. The theories of Māyā-Avidyā, Kūṭasṭha, Saṁvādi-Brahman, three kinds of Prārabdha etc. are Vidyāraṇya's own theories.

instructions from the preceptor foremost among the means of knowledge.[1] Surely, the importance given to Śruti does not imply that Vidyāraṇya is a blind follower of the Śruti. Instead he believes in the wisdom that the meaning of the Śruti-text is to be properly enquired into. And the final verdict is experience—the fruit of enquiry. This is why Vidyāraṇya gives importance to triple basis of scripture, reasoning and experience.[2]

Vidyāraṇya is a practical Philosopher. He is a man of practical values. He is well aware of the fact that on the plane of life one cannot ignore the worldly bonds however little purpose they may serve.[3] Even if one wishes one cannot destroy the world of duality.[4] He opines this creation full of duality is rather a help than an obstacle to the direcknowledge.[5] He has laid down two types of duality created by the Jīva; that which confirms with the scriptural injunctions and that which does not confirm with the scriptures. The later one should be given away and the former one Śāstrīya-Dvaita is to be perpetuated in mind until the realization dawns.[6] He gives the example within the body. While describing the five-senses that the senses are inferred from the inner experience within the physical-body. We hear the sound of our ingoing and outgoing breaths, on closing the eyes we perceive the absence of light inside.[1]

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[1] Pañ. 11.78.
गुरुशास्त्रे विनात्यन्तं गम्भीरं ब्रह्म वेत्ति कः ।।

[2] Ibid. 6.56.
श्रुतियुक्त्यनुभूतिभ्योः वदतां किनु दुःशकम् ।
Ibid. 11.89.
श्रुतियुक्त्यनुभूतिभ्यः स्वप्रकाशचिदात्मके ।

[3] Ibid. 4.37.
वैयर्थ्यमस्तु वा बाह्यं न वारयितुमीश्महे ।

[4] Ibid. 4.42.
अपनेतुमशक्यं चेत्यास्तां—

[5] Ibid.
अबाधकं साधकं च द्वैतमीश्वरनिर्मितम् ।

[6] Ibid. 4.43.
जीवद्वैतं तु शास्त्रीयमशास्त्रीयमिति द्विधा ।
उपाददीत शास्त्रीयमातत्वस्यावबोधनात् ।।

Vidyāraṇya knows human-psychology. He is very conscious of the fact that the principles of Advaita-Vedānta are easy to be grasped with the similes of well known objects. The whole Nāṭakadīpa is the evidence for this. The witness consciousness like a lamp is self-luminous, the intellect is like the dancer and the musicians playing on their instruments in the dancing hall are the sense organs.[2] The lamp illumines everything in the dancing hall. In the similar manner Sākṣī illumines the intellect, patron, audience, dancer and other things. It continues to shine like a lamp even when they are not present.[3]

The hard facts he tries to make convincing by furnishing appropriate and interesting anecdotes, from the Śruti and the other works of Vedānta. To make clear the fact that the knowledge of the Self is essential for overcoming grief; he refers to the ancedote of Nārada. The Śruti declares that Nārada was full of grief even though he was well-versed in the vedas, Purāṇas and various studies.[4] He was grieved because he did not know the Self. Sanatakumāra imparted to him the knowledge of the Self.

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1. Pañ. 2.8 and 9
   कदाचित्पिहिते कर्णे श्रूयतेशब्द आन्तरः ।
   प्राणवायौ जाठराग्नौ जलपानेऽन्नभक्षणे ॥
2. Ibid. 10.14.
   अहङ्कारः प्रभुः सभ्या विषया नर्तकी मतिः ।
   तालादिधारीण्यक्षाणि दीपः साक्ष्यवभासकः ॥
3. Ibid. 10.11.
   नृत्यशालास्थितो दीपः प्रभुं सभ्यांश्च नर्तकीम् ।
   दीपयेदविशेषेण तदभावेऽपि दीप्यते ।
4. Ibid. 11.18.
   सपुराणान्पञ्च वेदाञ्छास्त्राणि विविधानि च ।
   ज्ञात्वाप्यनात्मवित्त्वेन नारदोऽतिशुशोच ह ॥

The hard facts are easily understood with the help of interesting stories. The beautiful children's tale from the Yoga-Vāsiṣṭha is a great help in knowing the magical power of Māyā.[1] The world of Māyā appears to be real to the ignorant people like the tale repeated to the child.[2] The anecdote of Jaḍa-Bharata is given to clarify the state of Jīvanamukti.[3] In this way the stories help the mind to firmly establish itself in Truth.

The use of proverbs prove that the author of the Pañcadaśī was well aware of the ways of the world. He sarcastically remarks that 'in going for the interest the capital is lost'[4] (The opponents believe that everybody's direct-experience of himself is destroyed in identification of ourselves with Brahman).[5] The persons who give up meditation on attributeless Brahman and undertake other inferior meanseg upāsanā etc. are like those who drop the sweets and lick the hands.[6]

Vidyāraṇya is firm in his convictions. He is not ready to compromise with other schools. He does not accept the theories of Ārambha, and Pariṇāma as these are illogical.[7]

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[1] Pañ. 13.22 to 27.

[2] Ibid. 13.27.
इयं संसाररचना विचारोज्झितचेतसाम् ।
बालकाख्यायिकेवेत्थमवस्थितमुपागता ॥

[3] Ibid. 6.272, 273; Bhāgavata. Purāṇa. 5.9 & 10.
नाह्यारादिसंत्यज्य भरताद्याः स्थिता. क्वचित् ।
काष्ठपाषाणवत्किन्तु सङ्गभीता उदासते ।

[4] Pañ. 7.82.
वृद्धिमिष्टवतो मूलमपि नष्टमितीदृशम् ।

[5] Ibid. 7.81.
स्वतोऽपरोक्षजीवस्य ब्रह्मत्वमभिवाञ्छतः ।
नश्येत्सिद्धापरोक्षत्वमिति युक्तिर्महत्यहो ॥

[6] Ibid. 9.130.
पिण्डसमुत्सृज्यकरं लेढीति न्याय आपतेत् ॥

[7] Ibid. 6.186.
आरम्भपरिणामादिचोद्यानां नात्र सम्भवः ॥

Vidyāraṇya believes in chance. He is Daiva-vādī. He thinks which is not destined to happen as a result of our past-karmas will not happen and which is to happen must happen. This view becomes more clear in his description of Prārabdha.[1] By the force of the fructifying karma one is driven to perform the acts which bring harmful results.[2] The consequences of Prārabdha-karmas are impossible to be averted.[3]

Vidyāraṇya's description of Saṁvādi Brahman that from the knowledge or adoptation of wrong means, sometimes by accident, as in the sitting of a crow on the branch of a palm tree in the instantaneous fall of a fruit thereof, a desired result 'release' is obtained,[4] is not very scientific. It stresses more on chance than on human-efforts.

Vidyāraṇya is not a confused man. Whatever he states, he states with clarity leaving no scope for doubt. He classifies the various actions of man into five groups. Vidyāraṇya does not let the doubt rise that to which group actions like agriculture, commerce, service etc. are to be included. He immediately adds that these actions also may be included into one or other of the groups.[5] He again clarifies that mind cannot dwell on the real entity while performing these actions.[6] The

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1. Pañ. 7.152.
इच्छाऽनिच्छा परेच्छा च प्रारब्धं त्रिविधं स्मृतम् ।।
2. Ibid. 7.153.
अपथ्यसेविनश्चोरा राजदारता अपि ।
जानन्त एव स्वानर्थमिच्छन्त्यारब्धकर्मतः ।।
3. Pañ. 7.156.
अवश्यंभाविभावानां प्रतिकारो भवेद्यदि ।
4. Ibid. 9.12, 13.
काकतालीयतः योऽयं संवादिभ्रम उच्यते ।
ब्रह्मतत्त्वोपासनापि तथा मुक्तिफलप्रदा ।।
5. Ibid. 2.10.
पञ्चोक्त्यादानगमनविसर्गानन्दकाः क्रियाः ।
कृषिवाणिज्यसेवाद्याः पञ्चस्वन्तर्भवन्ति हि ।।
6. Ibid. 7.124
विक्षिप्यते प्रवृत्या धीः···।

actions like taking of food etc. are so natural that these do not affect the aspirant's mind.[1]

Vidyāraṇya's attack on the opponents is more subtle and to the point. He does not indulge in details while criticising his opponents : Buddhists and the Vaiśeṣikas. In the Brahmasūtrabhāṣya Śaṅkara criticises them in detail. He devotes the second pāda of the second chapter to the criticism of other schools. Vidyāraṇya's attack is direct. He asks the Buddhists, Does 'nothing existed' mean nothing was connected with the existence or 'nothing was of the nature of existence?' In either case 'nothingness' is contradicted.[2] Śaṅkara has criticised then in Nābhāvadhikaraṇam.[3] In the similar manner he asks the Vaiśeṣikas if they can conceive of the existence of Ākāśa in the total absence of atomic world then why can the Vedāntins not conceive of 'Sat' without Ākāśa.[4] Śaṅkara's criticism of the Vaiśeṣikas is found in Samudāyādhikaraṇam.[5]

Vidyāraṇya is a compassionate guide to his readers. He advises in a number of ways in the Pañcadaśī. He asks the aspirants to be attentive and to study the matter carefully with the help of reasoning and evidence.[6] He forbids them to

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1. Pañ. 7.125.

   अनुसंदधतैवात्र भोजनादौ प्रवर्तितुम् । शक्यते—

2. Ibid. 2.32.

   शून्यस्य न तु तद्युक्तमुभयं व्याहतत्वतः ।।

3. B. S. 2.28 to 32—Śaṅkara Bhāṣya.

4. Pañ. 2.42.

   अत्यन्तं निर्जगद्व्योम यथा ते बुद्धिमाश्रितम् ।
   तथैव सन्निराकाशं कुतो नाश्रयते मतिम् ।

5. B. S. 2.18 to 27—Śaṅkara Bhāṣya.

6. Pañ. 2.73.

   अप्रमत्तो भव—कुरुप्रमाणयुक्तिभ्यां—

subject themselves to superimposition and asks them to practise discrimination.[1]

In this way Vidyāraṇya is reflected in and through Pañcadaśī as a man of knowledge, a practical philosopher, firm in his convictions, believing in chance and an affectionate teacher. On the whole he is a balanced philosopher.

Style and Language of the Pañcadaśī

Vidyāraṇya's Pañcadaśī is popular among the Vedāntins not only because the deep-philosophical truths are clearly explained in it. It is popular because the language and the style is so simple and impressive. The truths and the tenets of philosophy are foised on the readers in a convincing way. They are enchanted by the dialectical and humerous style. The similes are appropriate and suggestive. The language is lyrical and easy. Vidyāraṇya instructs as a good teacher in a very successful manner. It is a matter of great credit that he explains the high ideas with a poet's imagination.

The style of Pañcadaśī is dialectical, comprehensive and humerous. Pañcadaśī was written at a time when philosophical controversy was the subject of popular and public debate. This is why the arguments of Pañcadaśī sometimes take the form of dialogues between the Advaitins and the supposed objectors.[2] Mainly the supposed objectors are Naiyyāyikas and Buddhists. This is Śaṅkara's way of explanation and Vidyāraṇya has followed in his foot-steps. This method suits to human-psychology because one is firmly assured of the aptness of thought described. Even the initial chapter assigned to describe the traditional cosmology also bears the same stamp.[3]

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[1] Pañ. 6.250.

माध्यासं कुरु किन्तु त्वं विवेकं कुरु सर्वदा ॥

[2] Ibid. 1.49, 50—232 to 37—40 to 45—80 to 84—
Ibid. 3.11-12—4.24 to 28 and 38-39.

[3] Ibid. 1.49-50.

The exposition of Vedānta given in Pañcadaśī has the great merit of treating the material in a comprehensive and systematic way. It is enlivened by a humerous style.[1] In every chapter of the Pañcadaśī Vidyāraṇya's approach is systematic e. g, in the first chapter he introduces the Highest Principle (Saṁvit) and its nature of supreme-bliss, through our own experiences.[2] We do not realize 'This' due to the obstructions namely Māyā and Avidyā and their effects.[3] Thus the highest goal of beings is to remove these obstacles and realize the Truth. Vidyāraṇya also suggests the ways to reach the destination. Initiation from a realized teacher is the first essential.[4] The simple method to realize the Self is of distinguishing between the variable and invariable.[5] Śravaṇa, Manana and Nididhyāsana remove all the obstacles coming in the way of realization. One directly perceives the Truth as a fruit in one's own palm.[6] This systematic approach from known to unknown is followed in every chapter of the Pañcadaśī.

Vidyāraṇya's style sometimes becomes interestingly humerous. To make clear the self-luminousity of the Self he asks how can that, by which the whole universe is known, be known by anything else ? By what can the knower be known ?[7] At another place Vidyāraṇya replies his opponents that according

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1. Shāstrī Hari Prasāda—Translation of the Pañcadaśī (introduction) p. XV.
2. Pañ. 1.3 to 11.
3. Ibid. 1.12 to to 28.
4. Ibid. 1.32.
   उपदेशमवाप्यैवमाचार्यत्तत्वदर्शिनः ।
5. Ibid. 1.37.
   अन्वयव्यतिरेकाभ्यां पन्चकोशविवेकतः ।
   स्वात्मानं तत उद्धृत्य परं ब्रह्म प्रपद्यते ॥
6. Ibid. 1.62.
   करामलकवद्बोधमपरोक्षं प्रसूयते ॥
7. Ibid. 3.17.
   विज्ञातारं केन विद्यात्—

to their theory the pot etc. in which the knowledge of non-duality is absent are already half-illumined.[1] To establish the fact that duality does not harm the illumination Vidyāraṇya states : A living rat cannot kill a cat; then how can it do so when being dead ?[2]

The language of the Pañcadaśī is easy and lucid. Such a language is a great help to grasp immediately what the author wants to convey. To indicate the unity of Brahman and the individual-soul Vidyāraṇya's easy language appeals to the mind. Brahman and Individual-soul are one and the same. Brahman Himself is called Jīva when It is viewd in association with the five-sheaths.[3] At other place Vidyāraṇya explains the role of modifications in the perception of Kūṭasṭha. He states that to perceive a pot two facts e.g. the eye and the light of the lamp are necessary. But to perceive the lamp only the eye alone is enough. Similarly in the realization of Kūṭasṭha only the mental-modifications are sufficient. Cidābhāsa is of no avail.[4] It is clear that the great heights of thought are easily grasped with a simple and lucid language.

The language of the Pañcadaśī is more beautiful being studded with apt similes. The theory of transmigeration becomes clear to mind when Vidyāraṇya compares the Jīvas with

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1. Pañ. 7.187-188.

अर्धविद्याभाजिनः स्युः सकलद्वैतविस्मृतेः ।।

2. Ibid. 7.279 & 280

जीवन्नाखुर्न मार्जार हन्ति हन्यात्कथं मृतः ।।

3. Ibid. 3.41

कोशोपाधिविवक्षायां याति ब्रह्मैव जीवताम् ।
पिता पितामहश्चैकः पुत्रपौत्रौ यथा प्रति ।।

4. Ibid. 7.91-92

तत्राज्ञानं धिया नश्येदाभासेन घटः स्फुरेत् ।।
ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता ।

the worms.[1] Māyā, the inherent power of Brahman is compared correctly with the burning power of fire.[2] The dual creation of Īśvara and Jīva is comprehended easily with a woman who is related to both her parents and husband.[3] Vidyāraṇya has beautifully explained the four stages in the modification of the Supreme-self with a picture having clean-canvas, stiffening with starch, drawing of the outlines and the application of the colour.[4] How correct Vidyāraṇya is in presenting the simile of a flame of lamp without oil for the absence of pain caused by the unfulfilment of the desires.[5] The practice of inquiry is a gradual process. This process at once is clear to the mind when enquiry is compared with the seed in the womb or in the field.[6] The doubt arises when the nature of the Self is Existence, Consciousness and Bliss then why the Bliss aspect is not vivid. Vidyāraṇya makes this fact clear with the help of a simile of a lamp. A lamp burning in a room emits both light and heat, but it is only the light which fills the room not the heat. Similarly, 'Consciousness' accompanies the Vṛttis and not Bliss.[7]

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[1] Pañ. 1.30
नद्यां कीटा इवावर्तादावर्तांतरमाशु ते ।

[2] Ibid. 2.4
निस्तत्वा कार्यगम्यास्य शक्तिर्मायाऽग्निशक्तिवत् ।

[3] Ibid. 4.18.
ईशकार्यं जीवभोग्यं जगद्द्वाभ्यां समन्वितम् ।
पितृजन्या भर्तृभोग्या यथा योषित्तथेष्यताम् ।

[4] Ibid. 6.2
यथा धौतो घट्टितश्च लाञ्छितो रञ्जितः पटः ।

[5] Ibid. 7.136
···सन्तापः शाम्येन्निःस्नेहदीपवत् ।

[6] Ibid. 6.147-148.
एतस्मात्किमेवन्द्रजालमपरं यद्गर्भवासस्थितं ।
क्व धाना कुत्र वा वृक्षस्तस्मान्मायेति निश्चिनु ।।

[7] Pañ. 12.74
मैवमुष्णप्रकाशात्मा दीपस्तस्य प्रभा गृहे ।
व्याप्नोति नोष्णता तद्वच्चितेरेवानुवर्तनम् ।।

The Pañcadaśī is full of such similes which come to our aid in comprehending the philosophical truths.[1]

In this way from the point of language and style the 'Pañcadaśī' is a perfect work.

Commentaries and Translations of the Pañcadaśī.

Sanskrit-literature and philosophy traditionally emphaṣise on writing on commentaries on the authoritative works. Vidyāraṇya's Pañcadaśī is one of such authoritative works of the Advaita-Vedānta. It enjoys a large number of commentaries and translations as is evident from the following list.

'Sanskrit commentaries.'

There are three Sanskrit commentaries on the Pañcadaśī. 1. First is by Śrī Rāmakṛṣṇa : It is known as Padadīpikā. The commentary by Rāmakṛṣṇa also ranks first from the point of importance. It is the base for all the other commentaries and translations. It is simple and lucid. It does not in any way mar the charm of the originality of the Pañcadaśī.[2] The short notes on the difficult and technical words in the commentary by Śrī Nārāyaṇarāma Āchārya (on the difficult and technical words in the text) is a great help to the reader of the Pañçadaśi. The introductory notes by Swāmī Maheśvarānanda Sarasvatī is a special feature of this edition.

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[1] Pañ. 1.42,60,62.
Ibid. 2.59
Ibid. 3.19
Ibid. 4.34,35
Ibid. 6.18,22,135,202,205,236
Ibid. 7. 114 to 117,134,136,164,219,228,238,240,259,279,288
Ibid. 8. 1,2,30
Ibid. 9.37,84
Ibid. 10. 11 to 15
Ibid. 11. 69,72,97,129,131
Ibid. 12. 10,79,
Ibid. 13. 100

[2] Rāmakṛṣṇa—Commentary on The Pañcadaśī—Introduction. p. 23.
अस्य श्रीरामकृष्णप्रणीता संस्कृत टीकाऽपि मूलार्थावबोधने पटीयसी. सरला च विद्यार्थिनामतीवोपयुक्ता ।

It is unfortunate that we know nothing about the life, history of an early commentator. Whosoever this great personality Rāmakṛṣṇa might be it is clear from the repeated salutations to Vidyāraṇya and Bhāratītīrtha both in the introductory and concluding portions of every chapter that he was a devoted pupil of both these teachers and was a great Vedāntin himself.

2. Pañcadaśī with the Sanskrit commentaries of Rāmakṛṣṇa's Padadīpikā and Paṇḍita Achyutarāya's Kavyāḳhyā : Padadīpikā Vyākhyā has already been discussed. The commentary Kavyākhyā by Paṇḍita Achyutarāya is the most detailed one. The references from the various works of Vedānta[1] and other schools[2] are evidence of his great scholarship and his vast field of knowledge. Being the author of many works he quotes from his own works also.[3] He gives the exact references from the Śruti and other works quoted by Vidyāraṇya. He also gives the complete text of such references.[4]

In the beginning of the work 'Viṣayānukramaṇikā' in Marāṭhī is given. After this follows the 'Ślokānukramaṇikā' of the Pañcadaśī. Paṇḍita Achyutarāya gives his own Pāṭha-reading in the footnotes if he feels so.[1]

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[1] Achyuta—Commentary on The Pañcadaśī.
Siddhāntabindu—p. 85,86
Sarvadarśansangraha—p. 98
Kalpataru—p. 137
Sumatcitsukhācārya—p. 75
Sarvajñāṭmamuni—p. 87 & 120

[2] Ibid. Rāmānuja Pp 14-15.

[3] Ibid. Bodhaikyasiddhih—p. 140
Advaitātmaprabodha—p. 141.

[4] Ibid. p. 155
तस्माद्वा एतस्माद्विज्ञानमयादन्योऽन्तरं आत्माऽऽनंदमयः ।

The commentator Achyutarāya was born in Pañcavaṭī towards the end of 1700 or in the beginning of 1800 Śaka Saṁvat.[2] Pañcadaśī-vyākhyā was accomplished in 1751 Śaka Saṁvat as the last verse of the ṭīkā declares.[3] He had three preceptors. His Vidyāguru was Nārāyaṇa Śāstrī whose surname was 'Sāṭha'. Achyutarāya has dedicated all his works to him which are still lying with the grandson of Nārāyaṇa Śāstrī. The second preceptor who initiated him into Śaivism was Mahādeva-buva. His third preceptor was Raghunāthabhaṭṭa of Janasthāna who helped him in the practice of Brahmavidyāmanana.[4] etc. He wrote fifteen commentaries and thirtysix works.[5]

3. Vedānta Pañcadaśī is a Sanskrit commentary of the Pañcadaśī by Liṅgana Somayājī.[6] It bears the very significant

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1. Achyuta. Commentary on The Pañcadaśi. p. 65
निर्विकल्पे समाधावन्ययोगिनाम् ।
निर्विकल्पे समाधावित्यच्युतरामयापाठः ॥
2. Rānādey—Śrimat Śaṁkaradigvijaya—Introduction—p. 27.
3. Achyut. Commentary on The Pañcadaśī. p. 27
श्रीशालिवाहनशकीय (१७५१) शशीषुवाजिक्ष्मासंख्यवर्षललिताव्रत-भार्गवाहिनः । गोदावरीतटविराजितपंचवट्यां श्रीपंचदश्यनुगता खलु कौमुदीयम् ॥
4. Ibid.
5. Ibid. p. 3—Commentaries :
Amaraprathamakāṇḍa
Amaruśataka
Govardhanasaptaśatī
Bhāminivilāsa
Sopānapañca
Works :
Advaitajalajātam
Avaidikadhikkṛti
Kṛṣṇalīlāmṛtam
Satīkasāhityasāra
6. Liṅgana Somayājī—Commentary on The Pañcadaśī—p. 2
तद्गर्भजो लिन्गनसोमयाजी कल्याणपीयूषपदाभिधेयाम् ।
व्याख्यां तनोत्यर्पयितुं स्वपित्रोः पदाम्बुजे पञ्चदशीविपञ्चीम् ॥

name 'Kalyāṇapīyūṣa-Vyākhyā'. In the Upodghāta Mahāmahopādhyāya Tātā Subbārāyaśāstrī presents the opinions of different schools of Indian philosophy regardindg salvation. He informs that Vidyāraṇya's Pañcadaśī aims at this very salvation. He also presents the gist of the subject-matter of the Pañcadaśī. In the 'Prārochanā' Rāyaprolu Liṅgana Somayājī gives the life history of Vidyāraṇya and the contents of the Pañcadaśī in short. The Kalyāṇapīyuṣa-Vyākhyā helps us to understand the text of the Pañcadaśī with its easy and charming language.

There are various Hindi ṭīkās of the Pañcadaśī. i. Pañcadaśī with Hindi explanations by Rāmāvatāra Vidyābhāskara : Rāmāvatāra has taken the help from the commentary of Rāmakṛṣṇa in his Hindi explanation of the Pañcadaśī.[1] He has explained the meaning of the verses in detail. The scholarey introduction and the brief subjectmatter of every chapter in the end are the special characteristics of this translation-cum-explanation.

ii. Pañcadaśī Bhāṣāṭīkā by Mihira Chandra—Mihira chandra seems to live in Muffazaraprānta.[2] He seems to be a scholar of Dharmashāstra and Vedānta[3] The impact of Rāmakṛṣṇa's commentary is visible here. Its language is old one. In the end of the commentary on every verse Bhāvārtha is also given.

iii. Pañcadaśī with Pītāmbara-bhāṣya : Paṇḍita Pītāmbara's Hindi explanation is very useful. The footnotes on the obscure terms are very helpful in grasping the full meaning of

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1. Vidyābhāskara—Rāmāvatāra. Introduction. p. 'च'
इसकी टीका को लिखते समय मूल ग्रन्थ के संस्कृत टीकाकार रामकृष्ण
विद्वान की टीका से हमने बहुत सहायता ली है ।
2. Mihirachandra—Translation of The Pañcadaśī.—cover page.
मुज़फ्फरप्रातांतर्वर्तिलांखग्रामनिवासीश्रीपंडितरामरक्षागंजश्रीमत्पंडित-
मिहिर चंद्रकृतभाषाटीका समेता ।
3. Ibid.—Introduction.
धर्मशास्त्र वेदान्तादि के अखण्डज्ञाता श्रीयुत पं॰ मिहिरचन्द्र जी

the text, The introduction 'Vedāntaśāstra Aur Pañcadaśi is given by 1008th Śaṅkarācārya Śrīkṛṣṇabodhāshramaji Mahārāja. It is said much in a few words about the Pañcadaśī and its unique place in Vedānta.

Its short form is also published by Dr. Chaman Lal Gautam. In this edition the original difficult language is revised by a famous linguist of Mathurā namely Dandayālajī Guptā.

iv. Pañcadaśī with Prayāganārāyaṇa-Bhāṣya by Paṇḍita Sūryadīnajī-Sukul : This edition bears the title Pañcadaśī-Vedānta. One is more surprised to read the author's name as Madhusūdanācāraya.[1] Inside, Vidyāranya is told to be the author of the Pañcadaśi and his life sketch is also given. Its language is very easy. In the beginning of the work chapter-wise brief summary of the Pañcadaśī is given in eighty two pages.

There are various English translations of the Pañcadaśī available to us.

1. 'Pañcadaśi translated by U. N. Roy' is the earliest English translation of the Pañcadaśi (published in 1911 A. D.). It is an independent translation. Even the Sanskrit-text is not given here. This translation is specially written for those who do not know Sanskrit as U. N. Roy himself declares in his introduction.[2] The technical words are also written in Bengāli in brackets.

2. The Pañcadaśī or Exposition in fifteen chapters of the Principles of Advaita-philosophy : The translator is silent about himself as he does not mention even his own name. He intro-

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1. Sukul Sūryadinajī. Translation of The Pañcadaśī—cover page.
श्रीमत्मधुसूदनाचार्य प्रणीतपञ्चदशी—वेदान्त का प्रयागनारायणभाष्य ।
2. U. N. Roy—Translation of Pañcadaśī—Introduction—for the benefit of those who are unable to understand Sanskrit I have translated (Pañcadaśī) from the original.

duces himself as a humble devotee of Śrī Gopāla Kṛṣṇa. From the cover page we come to know this much that the book is printed by Rājārāma Tukārāma Tātyā for the Bombay Theosophical Publication Fund. The translator has 'translated freely into English with the help of commentaries.'[1] First the English translation is given and then follows the Sanskrit-text.

3. Pañcadaśī translated by Swāhānanda : This translation is based upon the Rāmakṛṣna-Tīkā and the voluminous Bengālī translation of the work by Śrī Durgācharṇa Chaṭopādhyāya as the publisher himself declares at the very outset, in his notes.[2] The obscure terms and passages are accompanied with the explanatory notes. The references in the Pañcadaśī given by Vidyāraṇya are particularly mentioned. The index to Ślokas and a glossary are appended at the end. The language of the translation is not obscure. On the whole the present translation is a great help to the English readers.

The Translator Swāmī Swāhānanda is a Sannyāsin of Rāmakṛṣna-order as is evident from the book being published from the Rāmakṛṣṇa-Maṭha. As is the tradition he is silent about himself.

4. Translation by Hariprasāda Shāstrī : This translation published from 'Shānti-Sadan, London' is based upon Paṇḍita Pītāmbara's well known edition printed by Messrs. Khemarāja Śrī Kṛṣnadāsa of Bombay.[3] The analytical Table of contents and the index of the technical terms are the main features of the present translation.

5. Pañcadaśī through Sant Māstera Bābu : The work is named so as the translator S. D. Joshi was introduced to 'Pañcadaśī' by Sant Māstera Bābū (Śrī Maṇi Bābū). It is divided

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[1] The Pañcadaśī or Exposition in fifteen chapters of the Principles of Advaita-Philosophy—cover page.

[2] Swāhānanda—Translation of The Pañcadaśī—publisher's note.

[3] Shāstrī Hari Prasāda—Translation of The Pañcadaśī—Preface to the second edition. 1965.

into two sections. The first section consists of the life-sketch of Śrī Maṇi Bābū. The second section consists of 'Life and Times' of Śrī Vidyāranya Swāmī; the subject-matter of the Pañcadaśī, the Sanskrit text with annotations and English translation by S. D. Joshi.[1] The annotations are taken mostly from Rāmakṛṣṇa Paṇḍita's commentary and the English translation is largely based on Śrī-Vāṇī-Vilāsa Press edition.[2]

6. The Pañcadaśī of Bhāratītīrtha-Vidyāraṇya—An Interpretative Exposition by Dr, T. M. P. Mahadevan is an earnest Advaitin. He is the author of several works.[3] He enjoyed the high post of the Director of the Centre of Advanced Study in Philosophy, University of Madras for so many years. In recognition to his services to the cause of religion, philosophy and culture at home and abroad, the Government of India gave him the award of Padmabhūshaṇa in 1967.[4]

The present work attempts an interpretative exposition of the Pañcadaśī. It is a companion volume to author's earlier work. The philosophy of Advaita, with special reference to Bhāratītīrtha Vidyāraṇya.[5] The introduction of the Pañcadaśī of Bhāratītīrtha Vidyāraṇya is in three parts. In the first part the information about the Pañcadaśī are given. The second part deals with the controversial authorship of the Pañcadaśī in detail. The third part contains the short summmary of the fifteen chapters of the Pañcadaśī. Then begins the chapter-wise interpretation of the Pañcadaśī in subheads.

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1. S.D. Joshī—Pañcadaśī through Sant Māstera Bābū—preface p. 11.
2. Ibid.
3. Mahādevan. T. M. P.—Philosphy of Advaita—Flap cover—(1) The Philosophy of Advaita (2) The Upaniṣads (An Anthology) (3) The Fundamentals of logic (4) Gauḍapāda : A Study of early Advaita (5) Outlines of Hinduism (6) The sage of Kānchī (7) Śaṅkarācārya and so on.
4. Ibid.
5. Mahādevan. T. M. P.—An Interpretative expositions of Pañçadaśī—preface—

7. The philosophy of the Pañcadaśī by Shri H. H. Swāmī Kṛṣṇānanda : This exposition is found in the series of Divine Life Magazine in Vol. 27[1] and Vol. 28[2]. It is scholarly exposition of the Pañcadaśī. Unfortunately it is discontinued after the seventh chapter. No reason is given for this.

8. An Introduction to the Philosophy of Pañcadaśī : It is a short note on the Pañcadaśī by Swāmī Abhedānanda. In fact it is a lecture published from Calcutta Temple Press.

Sārtha-Pañcadaśī; is also consulted. It is a Marāṭhī Ṭīkā named 'Prakāśa.' First the subject-matter of every chapter of the Pañcadaśī is given. Then follows the Marāṭhī-Ṭīkā with annotations.

On the whole it may be concluded that all the commentators and the translators have helped the readers to great extent in understanding the meaning of the text. The Pañcadaśī has become more thorough by the commentaries and expositions. One very significant thing in this connection is that according to all these writers there is a uniform and identical information available on the author and the subject-matter of the Pañcadaśī except for some of the views of Dr. Mahādevan which are slightly different from the others.[3]

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1. On pages of Divine Life Magazine. vol. 27—177—206—265 —293 and 320.
2. Ibid. vol.28—15—31—57—81—112—134—257 and 275.
3. Mahādevan. T. M. P.—An Interpretative exposition of Pañcadaśī—Introduction p. XXI.

   Dr. Mahādevan thinks that Pañcadaśī is written by Bhāratītirtha, Vidyāraṇya being his appelation. In his words—"I wish to point out that my suggestion is not that 'Vidyāraṇya' formed part of Bhāratītīrtha's sannyāsa name, but only that it was an appelation meaning, 'Forest of Learning' sometimes applied to him".

Contribution of Vidyāraṇya

Vidyāraṇya is the follower of Śaṅkara-school of Advaita-Vedānta and his Pañcadaśī is a veritable mine of Advaitic-principles. But he has not merely beaten upon the bush. He has contributed a lot to Advaita-Vedānta without harming the earlier principles.

His most important addition is the concept of Māyā and Avidyā. In earlier Vedāntic works Māyā and Avidyā are used as synonyms.[1] Vidyāraṇya uses these terms separately in a restricted sense. The pure Sattva element of Prakṛti unsullied by rajas and tamas is Māyā. When the Sattva element is mixed with rajas and tamas is known as Avidyā.[2]

The second original thought expressed in the Pañcadaśī is of witness-consciousness. 'Unlike Sureśvara and Sarvajñātman Vidyāraṇya holds the Sākśin to be a fourth kind of one consciousness, the three others being Brahman, Īśvara and Jīva.[3] The Self as consciousness absolute is of four types : Kūṭasṭha, Brahman, Jīva and Īśvara.[4] He uses the word Kūṭasṭha for the Sākṣī, the substratum of the illusory imposition of the gross and subtle bodies.[5] Śaṅkara has used the word Kūṭasṭha and Brahman as synonyms.[6] Vidyāraṇya has devoted the whole Kūṭasṭha-Dīpa and Nāṭaka-Dīpa in the explanation of the Kūṭasṭha-Sākṣi, 'immutable-witness-consciousness'. He clarifies the difference between Kūṭasṭha and its

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1. Wide page No. 109.
2. Pañ. 1.16.
   सत्वशुद्ध्यविशुद्धिभ्यां मायाऽविद्ये च ते मते ।
3. The Cultural Heritage of India. vol. III. p. 275.
4. Pañ. 6.18.
   कूटस्थो ब्रह्म जीवेशावित्येवं चिच्चतुर्विधा ।
5. Ibid. 6.22.
   अधिष्ठानतया देहद्वयावच्छिन्नचेतनः ।
   कूटवन्निर्विकारेण स्थितः कूटस्थ उच्यते ।।
6. Wide page No. 99.

reflection in the intellect namely Cidābhāsa. The body illumined by Kūṭasṭha is more illumined by the light of Kūṭasṭha reflected in the intellect.[1] This Cidābhāsa is a doubled consciousness, thus we see it manifested and unmenifested. Hence it is changeable whereas the Kūṭasṭha undergoes no change.[2] This Kūṭasṭha is the witness to the rise and the fall of the mental modification, their prior and posterior non-existence.[3] The witness-consciousness like the light of a lamp reveals all the objects remaining at its own place.[4] It appears to move owing to the restless nature of the mind.[5]

Related to the above thought is the 'Ābhāsavāda'. Ābhāsa is the distinctive explanation of the Jīva. The substratum pure consciousness, the subtle-body, and the reflection of pure consciousness on the subtle-body—these three together constitute a Jīva.[6] Ābhāsavāda differs from the Avacchedavāda of Vācaspati-Miṣra which Vidyāraṇya rejects and also, though less markedly, from the Pratibimbavāda of the Vivaraṇa-school.[7]

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1. Pañ. 8.1.
   कूटस्थभासितो देहो धीस्थजीवेन भास्यते ।
2. Ibid. 8.24.
   द्विगुणीकृतचैतन्ये जन्मनाशानुभूतितः ।
   अकूटस्थं तदन्यत्तु कूटस्थमविकारतः ॥
3. Ibid. 8.56
   वृत्तेः साक्षितया वृत्तिप्रागभावस्य च स्थितः ।
4. Ibid. 10.15
   स्वस्थानसंस्थितो दीपः सर्वतो भास्येद्यथा ।
   स्थिरस्थायी तथा साक्षी बहिरन्तः प्रकाशयेत् ॥
5. Ibid. 10.19
   अकुर्वन्बुद्धिचाञ्चल्यात्करोतीव तथा तथा ।
6. Ibid. 4.11
   चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।
   चिच्छाया लिङ्गदेहस्था तत्संघो जीव उच्यते ॥
7. Shāstrī Hari Prasāda—Translation of the Pañcadaśī—
   Introduction Pp XVII-XVIII

The Avacchedavādins do not postulate Cidābhāsa. They think that Kūṭasṭha conditioned by the intellect can pass to and return from the other worlds, like the Ākāśa enclosed in a pot.[1] Vidyāraṇya rejects this theory on the basis 'that being merely conditioned by intellect only, Kūṭasṭha does not become a Jīva. Otherwise, even a wall or a pot pervaded by Kūṭasṭha would become a Jīva.[2]

The concept of Saṁvādi-Brahman is also Vidyāraṇya's own. Saṁvādi Brahman means the meditation or worship of Brahman leads to liberation as the leading-error though a wrong notion itself gives the correct result.[3]

Vidyāraṇya's description of the fructifying Karma is also very subtle. He makes the threefold distinction of the Prārabdha : Icchā-Prārabdha, Anicchā and Parecchā-Prārabdha.[4]

His presentation of double duality is unique. Īśvara, the wielder of Māyā creates the objects. The Jīva by his own action and reflection converts them into the objects of his enjoyment.[5] This is why the objects created by Īśvara do not alter. But these are accompanied by different feelings according to the different uses and different mental-states of Jivas.[6]

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1. Pañ. 8.27
   …लोकान्तरगमागमौ । कर्तुं शक्तो घटाकाश इव…।
2. Ibid. 8.28
   अन्यथा घटकुड्याद्यैरवच्छिन्नस्य जीविता ।।
3. Ibid. 9.13
   स्वयंभ्रमोऽपि संवादी यथा सम्यक्फलप्रदः ।
   ब्रह्मतत्त्वोपासनापि तथा मुक्तिफलप्रदा ।।
4. Ibid. 7.152
   इच्छाऽनिच्छा परेच्छा च प्रारब्धं त्रिविधं स्मृतम् ।
5. Ibid. 4.17
   ईशेन यद्यप्येतानि निर्मितानि स्वरूपतः ।
   तथापि ज्ञानकर्मभ्यां जीवोऽकार्षीत्तदन्नताम् ।
6. Ibid. 4.20
   ईशनिर्मितमण्यादौ वस्तुन्येकविधे स्थिते ।
   भोक्तृधीवृत्तिनानात्वात्तद्भोगो बहुधेष्यते ।।

Vidyāraṇya has also made some of the thoughts clear. His concept regarding the three guṇas is very clear. When Sattva functions in the mind, merit is acquired; when rajas functions, demerit is produced. The functioning of tamas neither produces merit nor demerit. This is indolence, inactivity. The life of such a person is wasted for nothing.[1]

He makes the five groups of actions according to the five organs of actions. All the worldly actions like agriculture, commerce etc. may be included in one or the other of the groups.[2] This gives an insight into his outlook. He has not merely struck to the past so also to the conventional examples.

Vidyāraṇya's concept of mind-sheath does not tally with that of other Vedāntins,[3] who conceive mind with the five organs of action as the mind-sheath. He thinks that the doubting mind with the sensory organs, which are the effect of Sattva is the mind-sheath.[4]

He also gives emphasis on the 'Bliss of objects' as door to the 'Bliss of Brahman'.[5] On obtainig the desired object there is great happiness, and in actual enjoyment, the happiness is greater. Even in the prospect of acquiring it, there is some happiness.[6] Whatever happiness is experienced it is Brahman

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1. Pañ. 2.15-16.
   सात्त्विकैः पुण्यनिष्पत्तिः पापोत्पत्तिश्चराजसैः ॥
   तामसैर्नोभयं किन्तु वृथायुःक्षपणं भवेत् ।
2. Ibid. 2.10
   कृषिवाणिज्यसेवाद्याः पञ्चस्वन्तर्भवन्ति हि ।
3. Wide page No. 28.
4. Pañ. 1.35
   सात्विकैर्धीन्द्रियैः साकं विमर्शात्मा मनोमयः ।
5. Pañ. 15.34
   विषयानन्द एतेन द्वारेणान्तः प्रविश्यताम् ।
6. Ibid. 15.17
   काम्यलाभे हर्षवृत्तिः शान्ता तत्र महत्सुखम् ।

alone because it is a reflection of Brahman.[1] This is a very strong point in the existence of Brahman.

Vidyāraṇya has very successfully described the seven stages of the Jīva with the help of the illustration of the 'tenth man'.[2] The wounds of the 'tenth man' are compared to the fructifying Karmas of the knower.[3] The attainment of Jīvanmukti becomes clear through the realization of the 'tenth man' that he is alive.[4]

In this way Vedānta-system owes much to Vidyāraṇya for its systematized presentation with various new thoughts and explanations of the existing concepts.

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1. Pañ. 15.19
   यद्यत्सुखं भवेत्तत्तद्ब्रह्मैव प्रतिविम्बनात् ।
2. Ibid. 7.23 to 34.
3. Ibid. 7.250
   शमयत्यौषधेनायं दशमः स्वं व्रणं यथा ।
   भोगेन शमयित्वैतत्प्रारब्धं मुच्यते तथा ।।
4. Ibid. 7.248
   दशमामृतिलाभेन जातो हर्षो व्रणमव्यथाम् ।
   तिरोदत्ते मुक्तिलाभस्तथा प्रारब्धदुःखिताम् ।।

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APPENDIX

Vidyāraṇya's indebtedness to Śruti, Smṛti and other works.

Pañcadaśī			*Chāndogya Upaniṣad,*
II	1	Creation	6.2.1
II	17	,,	6.5.4 & 6.7.1
II	19	,,	6.2
II	55	,,	3.12.5
IV	3	,,	6.2.1
IV	6	Brahman & Creation	6.2.1-4
V	5	Brahman	6.8.15
VI	110	Īśvara	8.1.5
VI	238	Non-dual Reality	6.2.1-2
VI	272	Knower	8.12.3
VII	67	Direct & Indirect Knowledge	8.7.1-3 6.8.1
VII	183	Liberation	8.11.1
VII	229	Cidābhāsa	6.11.3
VIII	41	Transmigeration	3.14.1
VIII	45	Brahman	5.8.1
IX	11	Saṁvādi Brahman	8.3.2
IX	40	Mokṣa	1.1.6
IX	77	Meditation	4.3.1-8
IX	79	,,	4.15.5 & 5,10.2
IX	146	Result of Meditation	6.2.1
X	10	Brahman	7.1.2
XI	18	Bliss	7.1.26
XI	20	,,	8.4.2
XI	34	Bliss in deep-sleep	

Pañcadaśī

XI	45	Bliss in deep-sleep	6.8.1
XI	47	,,	6.8.2
XI	114	Mind	5.24.3
XIII	38 & 53	Vivarta	6.1.4
XIV	13	Realization	4.14.3
XIV	14	,,	5.24.3
XIV	19	Knower	8.12.3

Taittirīya Upaniṣad

II	50	Creation	2.8.9
III	1	Brahman & Five Sheaths	2.1.1
III	25	Brahman (Sat)	2.6
III	28	Satyam, Jñānam, Ānantya	2.1
III	43	Moksha	2.1
IV	5	Creation	2.6
IV	4	Five Elements	2.1
VI	107	Īśvara	2.8.1
VI	199	Creation	2.1.1 and 6
XI	1	Moksha	3.6.1
XI	2	,,	2.1.1 and 2.7.1
XIII	3	World and Bliss	3.6.1
XIV	20 & 36	Knower.	2.1.1
XIV	22	,,	2.8.1
XIV	37	,,	3.10.5.7

Bṛhdāraṇyaka Upaniṣad.

IV	8	Virāt	1.4.7
IV	9	,,	1.4.4
III	16	Self Revealing Ātman	4.3.9
III	17	Brahman	4.5.15
IV	14 to 16	Jīva	1.5.1-3
IV	47	Knower	4.4.21
VI	64	Direct Knowledge	6.1.7-14
VI	82	All-pervasive Ātman	1.4.7
VI	97	Ātman	4.3.23
VI	112	Hiraṇyagarbha	1.3

Pañcadaśī			*Bṛhadāraṇyaka Upaniṣad*
VI	199	Creation	1.2.5
VII	198	Kūṭasṭha	4.1.4
VII	202	Enjoyer	1.4.8 and 2.4.5
VII	212	Saṁvid	4.3.15—17
VII	219	Knower	4.3.23
VIII	35	Cidābhāsa	4.4.2
VIII	39	Ahaṁkāra	4.5.13
VIII	40	Self.	4.5.14,4.3.15,4.4.22
XI	49	Bliss.	4.3.19
XI	54	,,	4.3.21
XI	56	,,	4.3.22
XI	62	Brahman	3.9.28
XII	37	Self	1.5.17
XII	56,61 64 & 67	,,	1.4.8
XII	72	,,	4.3.3
XIII	65	Brahman and Creation	1.4.7
XV	2	Brahman	4.3.23
			Kaṭha Upaniṣad
II	7	Senses	4.1
III	17	Self Revealing Ātman	6.13
VI	80	Size of Ātman	2.20
VII	95	Brahman	2.4.11
VII	172	World as unreal	2.14
VII	246	Jīvanamukti	2.3 and 6.4
VI	101	Prakṛti	1.3.11
VI	259	Knower	2.3.14
VI	260	,,	2.3.15
VII	297	Teacher and Scriptures	1.2.7
IX	34	Knowledge	2.7
IX	53	Prārabdha	1.2.7
IX	149	Om	1.2.16-17
XI	4	Brahman	2.3
XV	6	Creation	2.2.9
V	15	Āṭmạn	3.16

Pañcadaśī			*Kena Upaniṣad*
VI	96	Brahman	1.5.8
III	18	Sheaths	1.4
VI	162	Bliss-Sheath	2.4
VII	246	Jīvanamukti	2.5
IX	59	Brahman	1.5
IX	60	Brahman	1.4
IV	48	Knowledge	2.2.5
VI	86	All-pervasive Ātman	3.1.7
IX	51	Knowledge	3.2.1
IX	52	,,	3.2.6
XI	7	Jīvanamukti	2.2.9
			Śvetāśvatara Upaniṣad
IV	2	Māyā and Īśvara	4.10
II	57	Brahman	3.4
VI	81	Ātman is Subtle	5.9
VI	103	Īśvara	6.14
VI	123	,,	4.10
VI	157	,,	4.9-10
VI	197	,,	4.9
VI	281	Knowledge	3.8
IX	97	,,	3.8 and 2.15
IX	142	,,	3.8 and 6.15
XI	8	,,	6.15
XIV	6	Self	1.8.9
			Praśna Upaniṣad
II	17	Senses	6.4
II	16	Brahman	4.1—2
VI	45	,,	4.2-3
IX	144	Om	5.5
IX	148	Om	5.2

			Māṇḍūkya Upaniṣad
XI	67	Bliss-sheath	5
V	7	Brahman	2
			Māṇḍūkyā Kārikā.
II	28	Brahman	3.39
			Amṛtabindu Upaniṣad.
IV	45	Knower	1
IV	46	,,	18
XV	7	Self	12
			Muktika Upaniṣad
IV	68	Knower	2.64
			Īśa Upaniṣad
VII	181	Knower	7
			Maitrāyaṇī Upaniṣad
IV	111	Purified Mind	4.3.1-6
XIV	24	Objects of enjoyment	1.2.4
			Aitreya Upaniṣad
IV	3	Creation	1.1
V	1	Prajñānam Brahman	3.1.1
XI	91	Waking state	1.3.12
XII	34	Ātman	2.1.1
			Kaivalya Upaniṣad
VII	286	Knower	2.3
VII	213	Mokṣa	1.17
VII	215	Self	1.18
XI	73	Karma	1.4
XI	89	Bliss	13
XIV	12	Sufferings	22
XIV	17	Knower	24
			Nṛsimha–uttara-Tāpanīya Upaniṣad
VI	125,126	Māyā	9
VI	156	,,	9

Pañcadaśī			
VIII	68	Māyā	4
XI	141	Meditator	5,7,8
			Gītā
II	17	Five elements	6.4
I	58	Mind	6.19
II	14	Vṛttis	13.7—11,16.1—3
II	56	World	10.42
II	103	Videha Mukti	2.72
IV	60	Desire	2.62
VI	171	Īśvara and Māyā	18.61
VI	269	Knower	14.22 and 23
VI	283	,,	6.41
VII	108	Renunciation	9.22
VII	155	Man and his nature	3.33
VII	159-60	,,	3.36-37
VII	285	Knower	3.25-26
VII	225	Desire and anger.	14.22
IX	46-50	Enquiry into Reality	6.41-45
XII	82	Sāṁkhya and Yoga.	5.6
XI	101-108	Yogī	6.20,30,25,27,28
VI	205	Virāṭrūpa	11
VI	209	Meditation	4.11
VII	161	Karma	18.60
VII	286	Knower	18.66
IX	105	,,	2.45-46
IX	134	Sāṁkhya and Yoga	5.5
IX	137	Antakāla	8.6
IV	15	Knowledge	4.37
XIV	16	Knower	18.17
			Yogavāsiṣṭha
VII	140	Worldly Pleasures	Vairāgya Prakaraṇa 21.1
XIV	83	,,	Nirvāṇa Prakarana 13.8

Pañcadaśī

IV	64	Direct Knowledge	Vairāgya Prakaraṇa 3.6
IV	65	,,	Sthiti Prakaraṇa 57.28
VII	106	Meditation	Utpatti Prakaraṇa 22.24
VII	140	,,	Vairāgya Prakaraṇa 21.1
XIII	14	Brahman	Utpatti Prakaraṇa 100.101
XIII	83	,,	Utpatti Prakaraṇa 22.24
			Bhāgvat Purāṇa
VI	273	Knower	5.9.10
IV	54	False Knower	11.7.11
VII	139	Worldly objects	11.23.17
			Ātma Purāṇa
IX	151	Meditation	131
			Vishṇu Purāṇa
VII	203	Love for Self	1.20.19
			Śiva Purāṇa
VIII	56	Witness Self	
			Manusamhitā
VII	147	Desires	2.94
			Ṛg Veda
II	50	Creation	10.129.1
VI	114	,,	1.10.90
			Brahma Sūtra
VII	183	Bliss	4.4.16
IX	34	Fruit of Enquiry	3.4.51

Pañcadaśī			
			Brahma Sūtra
VII	17	Aham Brahmāsmi	4.1.16
IX	68	Bliss	3.3.11
IX	69	Neti-Neti	3.3.33
IX	78	Meditation	4.1.12
IX	135	The Highest	2.1.1 and 3
			Yoga-Sūtra
VII	149	Knower	1.50
IV	105	Īśvara	4.24
			Vaiśeṣika Darśana Bhāṣya
VI	54	Knower	1.1.12
			Mānasollāsa
VIII	19	Vṛttis	4.2
IV	30	,,	3.6
VIII	31	Internal Organ	4.4-10
VIII	8	Intellect and Cidābhāsa	1.22-23
			Naiṣkarmyasiddhi
IV	55	False Knower	4.62
VII	191	Desires of a Knower	4.67
VII	43	Aham Brahmāsmi	2.29
VII	195	Kūṭasṭha	2.77
			Dṛgdṛśyaviveka
XI	92	Waking State	7
			Khaṇḍanakhaṇḍakhādyam
VIII	55	Way of Logicians.	
			Viveka Cūḍāmaṇi
IX	30	Vicāra	13 to 15
IX	31	Want of Faith	11
IX	153	Meditation	65

Pañcadaśī			*Upadeśasāhasrī*
IV	14-16	Creation	14.3-4
VIII	12	Saṁvit	14.7-8
VIII	1	Kūṭasṭha	15.33
VIII	26	,, and Cidābhāsa	18.143, 109
X	10	Sākṣī	18.120,123
			Vākyavṛtti
VII	70	Mahāvākyas	37-53
VII	34-41	Cīdābhāsa	44-48
VII	98	Aham Brahmāsmi	49
VIII	25	Kūṭasṭha-Sākṣī	11
			Vārttikasāra
IX	41-45	Obstructions	203-6
			Vārttika-Śloka
IX	39-45	Impediments	
			Sambandha Vārttika
IX	39-40	,,	294-5
			Parmarthasāra
II	106	Realized Soul	81
			Vedāntasāra
	16.1	Māyā and Avidyā.	41 and 42
V	10	Superimposition	32
I	16	Īśvara	38
I	17	Jīva	43
II	102	Jīvanamukti	217

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